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A NEW PANTHEON:

OR,

FABULOUS HISTORY OF THE HEATHEN GODS,

HEROES, GODDESSES, &c.

Explain'd in a Manner intirely New,
And render'd much more uſeful than any hitherto publiſh'd on this Subject.

ADORN'D WITH

Figures depicted from ancient Paintings, Medals and Gems, for the Uſe of thoſe who would underſtand HISTORY, POETRY, PAINTING, STATUARY, COINS, MEDALS, &c.

To which is added,

A Diſcourſe on the Theology of the Ancients, wherein the Manner of their Worſhip, and the Riſe and Progreſs of Idolatry are conſidered.

AS ALSO

An Explanation of their ancient Mythology from the Writings of *Moſes*; the *Egyptian*, *Grecian*, *Roman*, and Eaſtern Hiſtorians, Philoſophers, Poets, &c.

By SAMUEL BOYSE, *A. M.*

With an APPENDIX,

CONTAINING

Some Account of their various ſuperſtitious Obſervances by Aſtrology, Prodigies, Auguries, Aruſpices, Oracles, &c. in which the Origin of each are pointed out. As alſo a ſhort hiſtorical Account of the Riſe of Altars, ſacred Groves, Prieſts and Temples.

By a Gentleman of *CAMBRIDGE*.

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THE

PREFACE.

WE have here no Deſign to raiſe the Reputation of this Work, by depreciating the many others that have already been publiſh'd on this Subject; it is ſufficient for us to ſay, that we have followed a Plan entirely new, and at the ſame Time ſuch a one as has appeared to us much more uſeful, more rational, and leſs dry than any that has gone before it.

As all Works of this Kind muſt neceſſarily conſiſt of Materials collected from other Authors, no Expence, no Labour has been ſpared, the moſt celebrated Works on this Subject have been conſulted and compared with each other, and it has frequently happen'd, that ſcattered Hints widely diſperſed have ſerved to clear up the moſt difficult and intricate Meanings, to a Degree of Demonſtration; but amongſt all the Authors to which we have had Recourſe, we muſt here particularly ac-

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THE

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no Design to Re-
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knowledge the great Advantage we have received from that ingenious Gentleman the Abbe le Pluche, in his Hiſtory of the Heavens, and our having received ſome uſeful Hints from Banier's Mythology.

Some Acquaintance with the Heathen Gods and the ancient Fables, is a neceſſary Branch of polite Learning, as without this it is impoſſible to obtain a competent Knowledge of the Claſſics, impoſſible to form a Judgment of Antique Medals, Statues or Paintings; or even to underſtand the Performances of the Moderns in theſe polite Arts.

From hence theſe Studies have been generally eſteemed neceſſary for the Improvement of Youth; but in Works of this Kind ſufficient Care has not been taken, to unfold the Origin of the Heathen Gods, which has generally been miſtaken. Some imagining that they had been Kings and Princes; others, that they were the various Parts of Nature. And others, that they were the Patriarchs and Heroes of the Jewiſh Nation. But each of theſe have been found equally contrary to Truth, when applied to the Pagan Theology, though ſome of their Fables have been imbelliſhed with many Circumſtances related in the Moſaic Hiſtory. In Works of this Kind, no Care has hitherto been taken to give the leaſt Intimation of abundance of Circumſtances neceſſary to be known; and a Perſon reads the Hiſtory of the Gods without finding any

any Thing added, that can help them to entertain the leaſt Idea of the Religion of their Worſhippers.

The Greeks were entirely ignorant as to the Origin of their Gods, and incapable of tranſmitting their Hiſtory to Poſterity. Herodotus informs us, that the Gods of the Greeks were originally brought from Egypt and Phænicia, where they had been the Objects of religious Worſhip long before any Colonies from theſe Countries ſettled in Greece. We ought then to ſearch in Egypt for the Origin of the Gods, for the Gods invented by the Egyptians, and carry'd by the Phænicians over all the Coaſts of the Mediterranean. The firſt Egyptians, unacquainted with Letters, gave all their Informations to the People, all the Rules of their Conduct, by erecting Figures, eaſily underſtood, and which ſerved as Rules and Orders neceſſary to regulate their Behaviour, and as Advertiſements to provide for their own Safety. A very few Figures diverſified by what they held in their Hands, or carried on their Heads, were ſufficient for this Purpoſe. Theſe were ingenious Contrivances, and ſuch as were abſolutely neceſſary in a Country, where the leaſt Miſtake in Point of Time was ſufficient to ruin all their Affairs.

But theſe Egyptian Symbols, giving Way to the eaſy Method of reaping Inſtruction from the Uſe of Letters, which were afterwards introduced, ſoon became obſolete, and the Memory of ſome particular

particular Virtues ſtill remaining, they were revered as the Images or Repreſentations of ſuperior and friendly Beings, who had frequently delivered them from impending Dangers, and ſoon were worſhipped as the Gods of their Fathers. Their Hiſtories were wrote in Verſe, and imbelliſh'd with Fictions founded on ancient Traditions. The Prieſts of different Countries increaſed the Deluſion; they had read the Moſaic Hiſtory, or at leaſt had heard that the Sons of God had Converſation with the Daughters of Men; and from hence, influenced by Luſt or Avarice, cloak'd their own Debaucheries, and ſometimes thoſe of Princes and great Men, under thoſe of a God; and the Poets, whenever a Princeſs fail'd in Point of Modeſty, had recourſe to the ſame Method, in order to ſhelter her Reputation from vulgar Cenſure. By this Means the Deities in after Times were ſaid to live in various Countries, and even in far diſtant Ages. Thus there became three hundred Jupiters, an Opinion derived from there being a Number of Places in which, in different Ages, Jupiter was ſaid to have lived, reigned and performed ſome extraordinary Actions, which antient Fables, the Fictions of the Poets, and the Artifices of Prieſts had render'd famous. But notwithſtanding all theſe Fables, Jupiter was always acknowledged by the wiſeſt Heathens to be impeccable, immortal,

the

the Author of Life, the univerſal Creator, and the Fountain of Goodneſs.

This Scheme is here carried on and explained with reſpect to each Heathen Deity, and added to the common Hiſtories and Fables of the Gods and Goddeſſes.

In the ſhort Diſſertation on the Theology of the Ancients, we have ſhewn the Riſe of Idolatry, and its Connection with the ancient Symbols, which gave Names to the Planets, and the Signs of the Zodiac. We have there exhibited the Sentiments of the Pagans with regard to the Unity of the Deity, and the Perfections they aſcribe to him, from the concurrent Teſtimony of the Philoſophers in various Ages, amongſt the Greeks and Romans. And the whole is concluded with a ſhort Account of the Progreſs of Idolatry.

In the Diſſertation on the Mythology of the Ancients, we have endeavoured to account for the Riſe of a Variety of Fables from the Licence of Poetry, imbelliſhing the common Incidents of Life by perſonating inanimate Beings, introducing fictitious Characters and ſupernatural Agents. We have given the Hiſtory of the Creation of the World, the State of Innocence, the Fall of Man, the univerſal Deluge, &c. according to the Traditions of different Nations, and the Opinions of the Poets and moſt eminent Philoſophers, and compared them with the Account given by Moſes.

In

In ſhort, we have here given a View of their religious, as well as moral Sentiments.

To the Whole is added, by Way of Appendix, a rational Account of the various ſuperſtitious Obſervances of Aſtrology, and the Manner by which Influences and Powers became aſcribed to the Signs and Planets, of Prodigies, Auguries, the Aruſpices and Oracles; of Altars, ſacred Groves, and Sacrifices; of Prieſts and Temples, &c. In which the Origin of each is pointed out, and the Whole interſperſed with ſuch moral Reflections, as have a Tendency to preſerve the Minds of Youth from the Infection of ſuperſtitious Follies, and to give them ſuch fundamental Principles, as may be of the greateſt Service in helping them to form juſt Ideas of the Manners, Principles, and Conduct of the Heathen Nations.

THE THEOLOGY and HISTORY OF THE HEATHENS, Explain'd and Illuſtrated.

CHAP. I.

Of CHAOS.

HESIOD the firſt Author of the fabulous Syſtem of the Creation, from whom *Ovid* derived all his Knowledge that way, begins his Genealogy of the Gods with *Chaos*, (1) unacquainted with the Light of Revelation, and incapable of conceiving how ſomething could be produced from nothing, he aſſerted the Eternity of Matter, and imagined to himſelf a vaſt confus'd Maſs lying in the Womb of Nature, which contain'd the Principles of all beings, and which afterwards riſing by Degrees into Order and Harmony, at length produced the Univerſe. Thus the Heathen Poets

(1) According to *Heſiod*, *Chaos* was the Original of all Things, and produced *Terra*, or the Earth, and *Erebus*, or Night.

endeavoured to account for the Origine of the World, of which they knew ſo little, that it is no Wonder they diſguis'd rather than illuſtrated the Subject in their Writings. We find *Virgil* repreſenting *Chaos* as one of the infernal Deities, (2) and *Ovid* at his firſt ſetting out in the *Metamorphoſeos*, or Transformation of the Gods, gives a very poetical Picture of that diſorderly State in which all the Elements lay blended and intermixed without Order or Diſtinction. *Lactantius* informs us, that the Father of all Nature was call'd *Demigorgon*, or God of the Earth, (by which the Heathens meant no doubt the *Anima Mundi*) and aſſigns him Eternity for his Companion. It is eaſy to ſee, under all this Confuſion and Perplexity, the Remains of Truth: The antient Tradition of the Creation, being obſcur'd with a Multiplicity of Images and Allegories, became an inexhauſtible Fund for Fiction to improve upon, and ſwell'd the Heathen Theology into an unmeaſurable Compaſs; ſo that in this Senſe *Chaos* may indeed be properly ſtil'd the Father of the Gods.

Though it does not ſeem eaſy to give a Picture, or graphical Repreſentation of *Chaos*, a modern Painter (3) has been ſo bold to attempt it. Beyond the Clouds, which compoſe the Body of his Piece, he has repreſented an immenſe Abyſs of Darkneſs, and in the Clouds an odd Medley of Water, Earth, Fire, Smoke, Winds, &c. But he has un-

(2) To introduce the Deſcent of his Hero to Hell, the Poet invokes the infernal Powers.

Di, quibus Imperium eſt animarum, umbræque ſilentes
Et *Chaos*, & *Phlegethon*. ENÆID VI.

Ye ſubterranean Gods! whoſe awful Sway
The gliding Ghoſts and ſilent Shades obey;
O Chaos *hoar, and* Phlegethon *profound!* PITTS.

and in his Fourth Book he makes the Maſſylian Prieſteſs commence her Rites by calling on *Chaos*, *Erebus* and triple *Hecate*, or *Diana*.

(3) The Painter's Name was *Abraham Diepenbeke*. He was born at *Bois le Duc*, and for ſome Time ſtudied under *Peter-Paul Rubens*. M. *Mevſſens* in his Book entituled *Des Images des Peintres*, gives him the Character of a great Artiſt, eſpecially in Painting on Glaſs. The Piece abovementioned has been conſider'd by moſt People as a very ingenious Jumble, *and 'tis plain* the Painter himſelf was fond of it; for he has wrote his *Name in the Maſs* to complete the Confuſion.

luckily

luckily thrown the Signs of the *Zodiac* into his Work, and thereby ſpoil'd his whole Deſign.

Our great *Milton* has yet exceeded the *Latin* Poet in the noble and maſterly Manner in which he has painted the State in which Matter lay before the Creation.

On heavenly Ground they ſtood, and from the Shore
They view'd the vaſt unmeaſurable Abyſs
Outrageous as a Sea, dark, waſteful wild:
Up from the Bottom turn'd by furious Winds
And ſurging Waves, as Mountains, to aſſault
Heav'ns Height, and with the Centre mix the Pole.

Book VII. l. 215.

and yet more particularly in another Place,

Before their Eyes in ſudden View appear,
The Secrets of the hoary deep—a dark
Illimitable Ocean without Bound,
Without Dimenſion—where Length, Breadth and Height,
And Time and Place are loſt: Where eldeſt Night
And Chaos *Anceſtors of Nature, hold*
Eternal Anarchy, amidſt the Noiſe
Of endleſs Wars—and by Confuſion ſtand. Book I. l. 890.

CHAP. II
Of CÆLUS *and* TERRA.

CELUS, or *Uranus*, as he was call'd by the *Greeks*, is ſaid to be the Son of *Æther* and *Dies*, according to *Heſiod* he married *Terra*, (the ſame as *Gaia* or *Veſta*). This Goddeſs before this Union, had given him Birth, that ſhe might be ſurrounded and covered by him, and that he might afford a Manſion for the Gods. She next bore *Ourea*, or the Mountains, the Reſidence of the Wood Nymphs, and *Laſtly* ſhe became the Mother of *Pelagus*, or the Ocean. After this ſhe married her Son *Uranus*, and had by him a numerous Offspring, among whom were *Oceanus*, *Cœus*, *Creus*, *Hyperion*, *Japhet*, *Theia*, *Rhea*, *Themis*, *Mnemoſyne*, *Phœbe*, *Tethys*,

Tethys, *Saturn*, the three Cyclops, *viz. Brontes*, *Steropes* and *Arges*; and the Giants, *Cottus*, *Gyges*, and *Briareus*. *Terra*, however, was not ſo ſtrictly bound by her conjugal Vow, for by *Tartarus* ſhe had *Typhœus*, or *Typhon*, the great Enemy of *Jupiter*. *Cœlus*, having for ſome Offence, impriſon'd the *Cyclops*, his Wife to revenge herſelf incited her Son *Saturn*, who by her Aſſiſtance took the Opportunity to caſtrate his Father with an Inſtrument ſhe furniſh'd him with. The Blood of the Wound produced the three Furies, the Giants, and the Wood Nymphs. The Genital Parts, which fell into the Sea, impregnating the genial Power of the Waters, formed *Venus*, the moſt potent and charming of the Goddeſſes.

According to *Lactantius*, *Cœlus* was an ambitious and mighty Prince, who affecting Grandeur, call'd himſelf the *Son of the Sky*, which Title his Son *Saturn* alſo aſſum'd in his Turn. But *Diodorus* makes *Uranus* the firſt Monarch of the *Atlantides*, a Nation inhabiting the Weſtern Coaſt of *Africa*, and famous for Commerce and Hoſpitality. From his Skill in Aſtronomy, the *Starry Heavens* were called by his Name, and for his Equity and Beneficence he was denominated *King of the Univerſe*. Nor was his Queen *Titea* leſs eſteem'd for her Wiſdom and Goodneſs, which after her Death procur'd her the Honour of being deify'd by the Name of *Terra*. She is repreſented in the ſame Manner as *Veſta*, of whom we ſhall have Occaſion to ſpeak more particularly.

CHAP. III.

Of HYPERION *and* THEIA.

THEIA or *Baſileia* ſucceeded her Parents *Cœlus* and *Terra* in the Throne; ſhe was remarkable for her Modeſty and Chaſtity; but being deſirous of Heirs, ſhe married *Hyperion* her Brother, to whom ſhe bore *Helios* and *Selene*, (the Sun and Moon) as alſo a ſecond Daughter, call'd

Aurora,

Aurora; (or the Morning) but the Brothers of *Theia* conſpiring againſt her Huſband cauſed him to be aſſaſſinated, and drown'd her Son *Helios* in the River *Eridanus* (1). *Selene* who was extremely fond of her Brother, on hearing his Fate, precipitated herſelf from a high Tower. They were both rais'd to the Skies, and *Theia* after wandering diſtracted, at laſt diſappear'd in a Storm of Thunder and Lightning. After her Death the Conſpirators divided the Kingdom.

Hiſtorians ſay, that *Hyperion* was a famous Aſtronomer, who, on Account of his diſcovering the Motions of the celeſtial Bodies, and particularly the two great Luminaries of Heaven; was called the *Father* of thoſe *Planets*.

CHAP. IV.

Of OCEANUS *and* TETHYS.

THIS Deity was one of the eldeſt Sons of *Cælus* and *Terra*, and married his Siſter *Tethys*, beſides whom he had ſeveral others, each of them poſſeſs'd a hundred Woods, and as many Rivers. By his Wife he had *Ephyre*, who was match'd to *Epimetheus* and *Pleione* the Wife of *Atlas*. He had ſeveral other Daughters and Sons mentioned by *Heſiod*, whoſe Names would be endleſs to enumerate, and indeed are only thoſe of the principal Rivers of the World.

Oceanus had two other Wives, *Pamphyloge* and *Parthenope*. By the firſt he had two Daughters *Aſia* and *Lybia*; and by the laſt two more call'd *Europa* and *Thracia*, who gave their Names to the Countries ſo denominated. He had alſo a Daughter call'd *Cephyra*, who educated *Neptune* and three Sons, *viz. Triptolemus*, the Favourite of *Ceres*, *Nereus*, who preſided over Salt-Waters, and *Achelous* the Deity of Fountains and Rivers.

The Antients regarded *Oceanus* as the Father of Gods and

(1) This ſeems copied from the Story of Phaeton.

Men,

him; (4) this being over-heard was carried to *Procris*, who though inconſtant, was Woman enough to be jealous; influenc'd by this Paſſion ſhe followed her Huſband, and conceal'd herſelf in a Thicket, where ſhe could obſerve his Motions. Unluckily the Noiſe ſhe made alarm'd her Huſband, who thinking ſome wild Beaſt lay conceal'd, diſcharged the infallible Arrow, and pierced her to the Heart. *Ovid* has related this Story in that maſterly Manner which is peculiar to him.

There is no Goddeſs of whom we have ſo many beautiful Deſcriptions in the Poets as *Aurora*; *Homer* repreſents her with that Majeſty which is conſpicuous in all his Writings; *Virgil* his great Succeſſor falls little ſhort of him: Indeed it is no Wonder they are luxuriant on this Subject, as there is perhaps no Theme in Nature, which affords ſuch an extenſive Field for Poetry or Painting as the varied Beauties of the Morning, whoſe Approach ſeems to exhilerate and enliven the whole animal Creation.

The Saffron Morn with early Bluſhes ſpread,
Now roſe refulgent from Tithonus' *Bed;*
With new-born Day to gladden mortal Sight,
And gild the Courts of Heav'n with ſacred Light.

Mr. POPE.

CHAP. V.
Of ATLAS.

ATLAS was the Son of *Japetus* and *Clymene*, and the Brother of *Prometheus*. In the Diviſion of his Father's Dominions, *Mauritania* fell to his Share, where he gave his own Name to that Mountain, which ſtill bears it. As he was greatly ſkill'd in Aſtronomy, he became the firſt In-

(4) In a Capital Picture near the *Hague*, this Goddeſs is repreſented in a golden Chariot drawn by white Horſes wing'd; on her Head is the *Morning Star*, and ſhe is attended by Phœbus and the Dawn.

ventor

ventor of the *Sphere*, which gave Riſe to the Fable, of his ſupporting the Heavens on his Shoulders. He had many Children. Of his Sons the moſt famous was *Heſperus*, *Tooke* calls him his Brother, p. 325, who reign'd ſome Time in *Italy*, which from him was call'd *Heſperia*. It is ſaid, this Prince being on Mount *Atlas* to obſerve the Motion of the Stars, was carried away by a Tempeſt, and in Honour to his Memory the Morning-Star was afterwards call'd by his Name. He left three Daughters, *Ægle*, *Arethuſa* and *Heſperithuſa*, who went by the general Appellation of *Heſperides*, and were poſſeſs'd of thoſe famous Gardens which bore golden Fruit, and were guarded by the Vigilance of a formidable Dragon.

Atlas had ſeven Daughters, call'd after his own Name *Atlantides*, viz. *Maia*, *Electra*, *Taygete*, *Aſterope*, *Merope*, *Haylcyone* and *Celæno*. All theſe were match'd either to Gods or Heroes, by whom they left a numerous Poſterity. Theſe from their Mother *Pleione*, were alſo ſtyled *Pleiades* (1). *Buſiris* King of *Egypt* carried them off by Violence; but *Hercules* travelling through *Africa* conquer'd him, and delivering the Princeſſes, reſtor'd them to their Father, who to requite his Kindneſs taught him Aſtronomy, whence aroſe the Fable, of that Hero's ſupporting the Heavens for a Day to eaſe *Atlas* of his Toil. The *Pleiades* however, endured a new Perſecution from *Orion*, who purſued them five Years, till *Jove* prevailed on by their Prayers took them up into the Heavens, where they form the Conſtellation, which bears their Name.

By *Æthra*, *Atlas* was the Father of Seven Daughters, call'd *Ambroſia*, *Endora*, *Poſithoe*, *Coronis*, *Plexaris*, *Pytho* and *Tyche*, who bore one common Appellation of the *Hyades* (2).

(1) So call'd from a *Greek* Word, which ſignifies Sailing; becauſe they were reckon'd favourable to Navigation.

(2) From the *Greek* Verb to *Rain*, the Latins call'd them *Suculæ*, from the *Greek* Word ὗς, or Swine, becauſe they ſeem'd to delight in wet and dirty Weather.

Theſe Virgins griev'd ſo immoderately for the Death of their Brother *Hyas*, devour'd by a Lion, that *Jupiter* out of Compaſſion changed them into Stars, and placed them in the Head of *Taurus*, where they ſtill retain their Grief, their Riſing and Setting being attended with extraordinary Rains. Others make theſe laſt the Daughters of *Lycurgus*, born in the Iſle of *Naxos*, and tranſlated to the Skies, for their Care in the Education of *Bacchus*, probably becauſe theſe Showers are of great Benefit in forwarding the Vintage.

According to *Hyginus*, *Atlas* having aſſiſted the Giants in their War againſt *Jupiter*, was by the victorious God doom'd as a Puniſhment, to ſuſtain the Weight of the Heavens.

Ovid gives a very different Account of *Atlas*, who, as he ſays, was the Son of *Japetus* and *Aſia*. He repreſents him as a powerful and wealthy Monarch, Proprietor of the Gardens which bore golden Fruit; but tells us, that being warn'd by the Oracle of *Themis*, that he ſhould ſuffer ſome great Injury from a Son of *Jupiter*, he ſtrictly forbid all Foreigners acceſs to his Court or Preſence. *Perſeus*, however, had the Courage to appear before him, but was ordered to retire, with ſtrong Menaces in Caſe of Diſobedience. But the Hero preſenting his Shield with the dreadful Head of *Meduſa* to him, turn'd him into the Mountain which ſtill bears his Name.

The Abbe *La Pluche* has given a very clear and ingenious Explication of this Fable. Of all Nations the *Egyptians* had with the greateſt Aſſiduity cultivated *Aſtronomy*. To point out the Difficulties which attend the Study of this Science, they repreſented it by an *Horus*, or Image, bearing a Globe or Sphere on its Back, and which they call'd *Atlas*, a Word ſignifying (3) *great Toil or Labour*. But the Word alſo ſignifying *ſupport*, (4) the *Phœnicians*, led by the Repreſenta-

(3) From *Telaab*, to ſtrive, comes *Atlab* Toil; whence the *Greeks* derived their ἄντλος, or Labour, and the *Romans exantlo* to ſurmount great Difficulties.

(4) From *Telab*, to ſuſpend, is derived *Atlab*, ſupport, whence the *Greek* Word Στήλη for a Column or Pillar.

tion,

tion, took it in this laſt Senſe; and in their Voyages to *Mauritania*, ſeeing the high Mountains of that Country covered with Snow, and loſing their Tops in the Clouds, gave them the Name of *Atlas*, and ſo produced the Fable, by which the Symbol of Aſtronomy uſed among the *Egyptians*, became a *Mauritanian* King, transform'd into a Mountain, whoſe Head ſupports the Heavens.

The reſt of the Fable is equally eaſy to account for. The annual Inundations of the *Nile* obliged that People, to be very exact in obſerving the Motions of the heavenly Bodies. The *Hyades* or *Huades*, took their Name from the Figure V which they form in the Head of *Taurus*. The *Pleiades* were a remarkable Conſtellation, and of great Uſe to the *Egyptians* in regulating the Seaſons. Hence they became the Daughters of *Atlas:* and *Orion*, who riſes juſt as they ſet, was call'd their Lover. The golden Apples which grew in the Gardens of the *Heſperides*, was only an allegorical Way the *Phenicians* had of expreſſing the rich and beneficial Commerce they carried on in the *Mediterranean*; which being carried on during three Months of the Year only, gave Riſe to the Fable of the *Heſperian* Siſters (5).

Of all the Poets, *Virgil* has given us the moſt exact and noble Repreſentation of *Atlas* in the Fourth Book of his *Æneid*; which would furniſh ſufficient Materials to the Painter.

CHAP VI.

Of JAPETUS *and his Sons* Epimetheus *and* Prometheus; *of* Pandora's *Box, and the Story of* Deucalion *and* Pyrrha.

JAPETUS was the Offspring of *Cælus* and *Terra*, and one of the Giants who revolted againſt *Jupiter*. He was a powerful and haughty Prince, who liv'd ſo long, that his

(5) From *Eſper*, the good Share, or the beſt Lot.

Age became a Proverb. Before the War he had a Daughter call'd *Anchiale*, who founded a City of her own Name in *Cilicia*. He had ſeveral Sons, the chief of whom were *Atlas*, (mention'd in the preceding Chapter) *Buphagus*, *Prometheus* (1) and *Epimetheus*. Of theſe, *Prometheus* became remarkable, by being the Object of *Jupiter*'s Reſentment. The Occaſion is related thus: Having ſacrificed two Bulls to that Deity, he put all the Fleſh of both in one Skin, and the Bones in the other, and gave the God his Choice, whoſe Wiſdom for once fail'd him ſo, that he pitch'd upon the worſt Lot. *Jupiter* incenſed at the Trick put upon him, took away Fire from the Earth, 'till *Prometheus*, by the Aſſiſtance of *Minerva*, ſtole into Heaven, and lighting a Stick at the Chariot of the Sun, recovered the Bleſſing, and brought it down again to Mankind. Others ſay the Cauſe of *Jupiter*'s Anger was different, *Prometheus* being a great Artiſt had formed a Man of Clay of ſuch exquiſite Workmanſhip, that *Pallas* charm'd with his Ingenuity, offered him whatever in Heaven could contribute to finiſh his Deſign: For this End ſhe took him up with her to the celeſtial Manſions, where, in a Ferula, he hid ſome of the Fire of the Sun's Chariot Wheel, and uſed it to animate his Image (2). *Jupiter*, either to revenge his Theft, or the former Affront, commanded *Vulcan* to make a Woman, which, when he had done, ſhe was introduced into the Aſſembly of the Gods, each of whom beſtowed on her ſome Additional Charm or Perfection. *Venus* gave her Beauty, *Pallas* Wiſdom, *Juno* Riches, *Mercury* taught her Eloquence, and *Apollo* Muſick: From all theſe Accompliſhments ſhe was ſtil'd *Pandora* (3), and was the firſt of her Sex. *Jupiter*, to complete his Deſigns, preſented her a Box, in which he had incloſed *Age*, *Diſeaſes*, *War*, *Famine*, *Peſtilence*, *Diſcord*, *Envy*,

(1) So call'd from πας προμηθια, or Providence, that is, his Skill in Divination.

(2) Some ſay his Crime was not the enlivening a Man of Clay; but the Formation of Woman.

(3) So call'd from παν δωρον *i. e.* loaded with Gifts or Accompliſhments. *Heſiod* has given a fine Deſcription of her in his *Theogony*, *Cooke*, *P. 770.*

Calumny,

Calumny, and, in ſhort, all the Evils and Vices which he intended to afflict the World with. Thus equipped, ſhe was ſent down to *Prometheus*, who wiſely was on his Guard againſt the Miſchief deſign'd him. *Epimetheus* his Brother, though forewarn'd of the Danger, had leſs Reſolution; for enamour'd with the Beauty of *Pandora*, (4) he marrried her, and opened the fatal Box, the Contents of which ſoon overſpread the World. *Hope* alone reſted on the Cavity entire from Evaporation. But *Jupiter* not yet ſatisfy'd diſpatch'd *Mercury* and *Vulcan* to ſeize *Prometheus*, whom they carry'd to Mount *Caucaſus*, where they chain'd him to a Rock, while *Jove* ſent an Eagle or Vulture, the Daughter of *Typhon* and *Echidna*, to prey on his Liver, which every Night was renewed in Proportion as it was conſum'd by Day. But *Hercules* ſoon after kill'd the Vulture and delivered him. Others ſay *Jupiter* reſtor'd him his Freedom for diſcovering his Father *Saturn*'s Conſpiracy, (5) and diſſuading his intended Marriage with *Thetis*. *Nicander*, to this Fable of *Prometheus*, lends an additional Circumſtance. He tells us ſome ungrateful Men diſcovered the Theft of *Prometheus* firſt to *Jupiter*, who rewarded them with *perpetual Youth*. This preſent they loaded on the Back of an Aſs, who ſtopping at a Fountain to quench his Thirſt, was hinder'd by a Water Snake, who would not let him drink 'till he gave him the Burthen he carried. Hence the Serpent renews his Youth upon changing his Skin.

Prometheus had an Altar in the Academy at *Athens*, in common with *Vulcan* and *Pallas*. His Statues are repreſented with a Sceptre in the Hand.

There is a very ingenious Explanation of this Fable; it is ſaid *Prometheus* was a wiſe Prince, who reclaiming his Subjects from a Savage to a ſocial Life, was ſaid to have ani-

(4) Others ſay *Pandora* only gave the Box to the Wife of *Epimetheus*, who open'd it from a Curioſity natural to her Sex.

(5) *Lucian* has a very fine Dialogue between *Prometheus* and *Jupiter* on this Subject.

mated

mated Men out of Clay: He firſt inſtituted Sacrifices (according to *(6) Pliny)* which gave Riſe to the Story of the two Oxen. Being expell'd his Dominions by *Jupiter* he fled to *Scythia*, where he retir'd to Mount *Caucaſus*, either to make Aſtronomical Obſervations, or to indulge his Melancholly for the Loſs of his Dominions. This occaſion'd the Fable of the Vulture feeding upon his Liver. As he was alſo the firſt Inventor of forging Metals by Fire, he was ſaid to have ſtole this Element from Heaven. In ſhort, as the firſt Knowledge of Agriculture, and even Navigation, is aſcribed to him, it is no Wonder if he was celebrated for forming a living Man from an inanimated Subſtance.

Some Authors imagine *Prometheus* to be the ſame with *Noah*. The learned *Bochart* imagines him to be *Magog*. Each Opinion is ſupported by Arguments, which do not want a Shew of Probability. It is evident, however, that *Ovid* underſtood *Prometheus*'s forming Man in the literal Senſe.

Horace has given a very ſtrong Picture of *Prometheus*'s Crime and its fatal Conſequences, and the Story of *Pandora* affords very diſtinct Traces of the Tradition of the Fall of our firſt Parents, and the Seduction of *Adam* by his Wife *Eve*.

CHAP. VII.

Of DEUCALION *and* PYRRHA.

DEUCALION was the Son of *Prometheus*, and had married his Couſin German *Pyrrha* the Daughter of *Epimetheus*, who bore him a Son called *Helenes*, who gave his Name to *Greece*. *Deucalion* reigned in *Theſſaly*, (1) which he govern'd with Equity and Juſtice; but his Country, for

(6) *Pliny*, Book 7, cap. 56.

(1) By the *Arundelian* Marbles, *Deucalion* rul'd at *Lycorea*, in the Neighbourhood of *Parnaſſus*, about the Beginning of the Reign of *Cecrops* King of *Athens*.

the

the Wickedneſs of the Inhabitants, being deſtroy'd by a Flood, he and his Queen only eſcaped by ſaving themſelves on Mount *Parnaſſus*. After the abating or Decreaſe of the Waters, this illuſtrious Pair conſulted the Oracle of *Themis* in their Diſtreſs. The Anſwer was in theſe Terms, ‘ *Depart* ‘ *the Temple, veil your Heads and Faces, unlooſe your Girdles, and* ‘ *throw behind your Backs the Bones of your Grandmother*’. *Pyrrha* was ſhock'd at an Advice, which her Piety made her regard with Horror: But *Deucalion* penetrating the myſtical Senſe reviv'd her, by telling her the Earth was their Grandmother, and that the Bones were only Stones. They immediately obey the Oracle, and behold its Effect. The Stones which *Deucalion* threw became living Men: Thoſe caſt by *Pyrrha* roſe into Women. With theſe returning into *Theſſaly*, that Prince repeopled his Kingdom, and was honour'd as the *Reſtorer* of *Mankind*.

To explain this Fable it is neceſſary to obſerve, there were five Deluges, of which the one in Queſtion was the *Fourth*, in order of Time, and laſted according to *Ariſtotle*'s Account, the whole Winter. It is therefore needleſs to waſte Time in drawing a Parallel between this Story and the *Moſaic* Narrative of the Flood. The Circumſtance of the Stones (2) ſeems occaſioned by the ſame Word bearing two Significations; ſo that theſe myſterious Stones are only the Children of ſuch as eſcap'd the general Inundation.

CHAP. VIII.
Of SATURN.

ALL the poetical Writers agree, that *Saturn* was the younger Son of *Cælus* and *Terra*, and that he married his Siſter *Veſta*. Under the Article of *Cælus*, we have taken

(2) The *Phenician* Word *Aben*, or *Eben*, ſignifies both a Stone and a Child; and the *Greek* Word Λαας or Λαος denotes either a Stone or a People.

Notice

Notice how he treated his Father. We find a new Proof of his Ambition in his endeavouring, by the Aſſiſtance of his Mother, to exclude his elder Brother *Titan* from the Throne, in which he ſo far ſucceeded, that this Prince was obliged to reſign his Birthright, on theſe Terms, that *Saturn* ſhould not bring up any Male Children, that ſo the Succeſſion might devolve or revert to the right Male Line again.

Saturn, it is ſaid, obſerved theſe Conditions ſo faithfully, that he devour'd all the Sons he had by his Wife, as ſoon as born. But his Exactitude in this Point was at laſt fruſtrated by the Artifice of *Veſta*. Having brought forth the Twins *Jupiter* and *Juno*, ſhe preſented the latter to her Huſband, and concealing the Boy, ſent him to be nurſed on Mount *Ida* in *Crete*, committing the Care of him to the *Curetes* and *Corybantes*, the Prieſts of *Cybele*. *Saturn*, however, getting ſome Intelligence of the Affair, demanded the Child, in whoſe ſtead his Wife gave him a Stone ſwaddled up, which he ſwallow'd. This Stone had the Name of *Ab-addir* (or the Potent Father) and receiv'd divine Honours.

This Fiction, of *Saturn*'s devouring his Sons, according to Mr: *Le Clerc*, (8) was founded upon a Cuſtom which he had of baniſhing or confining his Children, for fear they ſhould one Day rebel againſt him. As to the Stone which Saturn is ſaid to ſwallow, this is another Fiction founded on the double Meaning of the Word *Eben*, which ſignifies both a *Stone* and a *Child*, and means no more than, that *Saturn* was deceiv'd by *Rhea*'s ſubſtituting another Child in the Room of *Jupiter*.

Titan finding the mutual Compact made between him and his Brother thus violated, took Arms to revenge the Injury, and not only defeated *Saturn*, but made him and his Wife *Veſta* Priſoners, whom he confin'd in *Tartarus*, a Place ſo dark and diſmal, that it afterwards became one of the Apellations of the infernal Regions. In the mean time *Jupiter* being grown up, rais'd an Army in *Crete* for his Father's

(8) Remarks upon *Heſiod*.

being

Deliverance. He alſo hired the *Cecrops* to aid him in this Expedition; but on their Refuſal to join him, after taking the Money, he turned them into Apes. After this he marched againſt the *Titans*, and obtain'd a complete victory. The Eagle which appeared before the Engagement, as an auſpicious Omen, was ever after choſen to carry his Thunder. From the Blood of the *Titans* ſlain in the Battle, proceeded Serpents, Scorpions, and all venomous Reptiles. Having by this Succeſs freed his Parents, the young Prince cauſed all the Gods aſſembled to renew their Oath of Fidelity to *Saturn*, on an *Altar*, which on that Account has been rais'd to a *Conſtellation* in the Heavens. *Jupiter* after this married *Metis* Daughter of *Oceanus*, who it is reported gave *Saturn* a Potion, which cauſed him to bring up *Neptune* and *Pluto*, with the reſt of the Children he had formerly devour'd (1).

The Merit of the Son, (as it often happens) only ſerv'd to increaſe the Father's Jealouſy, which receiv'd new Strength from an antient Oracle or Tradition, that he ſhould be dethron'd by one of his Sons. *Jupiter* therefore ſecretly inform'd of the Meaſures taken to deſtroy him, ſuffer'd his Ambition to get the Aſcendant over his Duty, and taking up Arms, depoſed his Father, whom by the Advice of *Prometheus* he bound in woollen Fetters, and threw into *Tartarus* with *Japetus* his Uncle. Here *Saturn* ſuffered the ſame barbarous Puniſhment of Caſtration he had inflicted on his Father *Cælus*.

Macrobius ſearches into the Reaſon why this God was bound with Fetters of Wool, and adds from the Teſtimony of *Apolidorus*, that he broke theſe Cords once a Year at the Celebration of the *Saturnalia*. (2) This he explains by ſaying, that this Fable alluded to the Corn, which being ſhut up in the Earth, and detain'd by Chains, ſoft and eaſily broken, ſprung forth and annually arriv'd at Maturity. The

(1) By this *Jupiter* ſhould be the youngeſt Son of Saturn.
(2) Sat. Lib. 1. c. 8.

Abbe Banier ſays, (3) that the *Greeks* look'd upon the Places ſituated to the Eaſt, as higher than thoſe that lay weſtward; and from hence concludes, that by *Tartarus*, or *Hell*, they only meant *Spain*. As to the Caſtration of *Saturn*, Mr. *Le Clerc* conjectures, (4) that it only means that *Jupiter* had corrupted his Father's Council, and prevailed upon the moſt conſiderable Perſons of his Court to deſert him.

The Manner in which *Saturn* eſcaped from his Priſon is not related. He fled to *Italy*, where he was kindly receiv'd by *Janus* then King of that Country, who aſſociated him in the Government. From hence that Part of the World obtained the Name of *Saturnia Tellus*, as alſo that of *Latium* from *Lateo* to lie hid, becauſe he found a Refuge here in his Diſtreſs. On this Account Money was coin'd with a Ship on one Side, to ſignify his Arrival, and a *Janus* with a double Head on the other, to denote his ſharing the regal Authority.

The Reign of *Saturn* was ſo mild and happy, that the Poets have given it the Name of the GOLDEN AGE, and celebrated it with all the Pomp and Luxuriancy of Imagination (5). According to *Varro* this Deity, from his inſtructing the People in Agriculture and Tillage, obtain'd his Name (6) of *Saturn*. The *Sickle* which he uſed in reaping being caſt into *Sicily*, gave that Iſland its antient Name of *Drepanon*, which in *Greek* ſignifies that Inſtrument.

The Hiſtorians give us a very different Picture of *Saturn*. *Diodorus* repreſents him as a tyrannical, covetous, and cruel Prince, who reign'd over *Italy* and *Sicily*, and enlarged his Dominions by Conqueſt: He adds, that he oppreſs'd his Subjects by ſevere Taxes, and kept them in Awe by ſtrong Garriſons. This Account agrees very well with thoſe who make *Saturn* the firſt who inſtituted human Sacrifices, which

(3) *Banier's Mythology*, Vol. 2. 185.
(4) Remarks upon *Heſiod*.
(5) The Reader will ſee more on this Head under the ſucceeding Article.
(6) From *Satus*, that is, Sowing or Seed-Time.

probably

probably gave Riſe to the Fable of his devouring his own Children. Certain it is, that the *Carthaginians* (7) offer'd young Children to this Deity; and amongſt the *Romans* his Prieſts were cloath'd in Red, and at his Feſtivals Gladiators were employ'd to kill each other.

The Feaſts of this Deity were celebrated with great Solemnity amongſt the *Romans* about the Middle of *December*. They were firſt inſtituted by *Tullus Hoſtilius*, though *Livy* dates them from the Conſulſhip of *Manilius* and *Sempronius*. They laſted but one Day till the Time of *Julius Cæſar*, who ordered them to be protracted to three Days; and in proceſs of Time they were extended to five Days. During theſe, all publick Buſineſs was ſtopp'd, the Senate never aſſembled; no War could be proclaimed, or Offender executed. Mutual Preſents of all Kinds, (particularly Wax Lights) were ſent and receiv'd, Servants wore the *Pileus* or Cap of Liberty, and were waited on by their Maſters at Table. All which was deſign'd to ſhew the Equality and Happineſs of Mankind under the golden Age.

The *Romans* kept in the Temple of *Saturn* the *Libri Elephantini*, or Rolls, containing the Names of the *Roman* Citizens, as alſo the Publick Treaſure. This Cuſtom they borrow'd from the *Egyptians*, who in the Temple of *Sudec* or *Chrone* depoſited their Genealogies of Families and the publick Money.

Saturn like the other Heathen Deities had his *Amours*. He fell in Love with the Nymph *Phyllyra* the Daughter of *Oceanus*, and was by his Wife *Rhea* ſo near being ſurpris'd in her Company, that he was forc'd to aſſume the Form of a Horſe. This ſudden Transformation had ſuch an Effect on his Miſtreſs, that ſhe bore a Creature whoſe upper Part was

(7) Mr. *Selden* in his Treatiſe of the *Syrian* Gods, ſpeaking of *Molock*, imagines from the Cruelty of his Sacrifices, he was the ſame as *Saturn*. In the Reign of *Tiberius*, that Prince crucify'd the Prieſts of *Saturn* for offering young Infants at his Altars. This Idea of *Saturn*'s Malignity is, perhaps, the Reaſon why the Planet, which bears this Name, is ſo inauſpicious *and unfriendly to Mankind*.

like a Man, and the reſt like a Horſe. This Son of *Saturn* became famous for his Skill in Muſick and Surgery.

A modern Author, *M. La Pluche*, has very juſtly accounted for this fabulous Hiſtory of *Saturn*, which certainly deriv'd its Origine from *Egypt*. The annual Meeting of the Judges in that Country was notify'd by an *Horus*, or *Image*, with a long Beard and a Scythe in his Hand. The firſt denoted the Age and Gravity of the Magiſtrates, and the latter pointed out the Seaſon of their aſſembling, juſt before the firſt Hay-making or Harveſt. This *Figure* they call'd by the Names of *Sudec*, (8) *Chrone*, (9) *Chiun*, (10) and *Saterin*; (11) and in Company with it always expoſed another *Statue* repreſenting *Iſis*, with ſeveral Breaſts, and ſurrounded with the Heads of Animals, which they call'd *Rhea* (12) as theſe Images continued expoſed till the Beginning of the new Solar Year, or the Return of *Oſiris* (the Sun) ſo *Saturn* became regarded as the Father of Time. Upon other Occaſions the *Egyptians* depictured him with Eyes before and behind, ſome of them open, others aſleep; and with four Wings, two ſhut and two expanded (13). The *Phœnicians*, who communicated all this to the *Greeks*, took theſe Pictures in the litteral Senſe, and turn'd into fabulous Hiſtory what was only allegorical.

Bochart, and ſome other learn'd Antiquaries, conceived *Saturn* to be the ſame with *Noah*, and drew a Parallel in many Inſtances, which ſeem to favour their Opinion.

Saturn was uſually repreſented as an old Man, bare-headed and bald, with all the Marks of Age and Infirmity in his Face. In his right Hand they ſometimes plac'd a Sickle or Scythe, at other's a Key, and a Serpent biting its own Tail,

(8) From *Tſadick*, or *Sudec*, Juſtice, or the Juſt.
(9) From *Keren*, Splendour, the Name given to *Moſes* on his Deſcent from the Mount; hence the *Greek* Χρονος.
(10) From *Coben* a Prieſt, is deriv'd *Keunab*, or the ſacerdotal Office.
(11) From *Seter*, a Judge, is the Plural *Seterim*, or the Judges.
(12) From *Rahab*, to feed, comes *Rebea*, or *Rhea*, a Nurſe.
(13) *This Figure* ſeems borrow'd from the Cherubim of the *Hebrews*.

and

and circumflex'd in his Left. He ſometimes was pictur'd with ſix Wings, and Feet of Wool, to ſhew how inſenſibly and ſwiftly Time paſſes. The Scythe denoted his cutting down and impairing all Things, and the Serpent the Revolution of the Year.

CHAP. IX.

Of the GOLDEN AGE.

DIFFICULT as it is, to reconcile the Inconſiſtencies between the Poets and Hiſtorians in the preceding Account of *Saturn*, yet the concurrent Teſtimony of the former in placing the *Golden Age* in his Times, ſeems to determine the Point in his Favour; and to prove that he was a Benefactor and Friend to Mankind, ſince they enjoy'd ſuch Felicity under his Adminiſtration. We can never ſufficiently admire the maſterly Deſcription given by *Virgil* of theſe *Halcyon* Days, when Peace and Innocence adorn'd the World, and ſweeten'd all the Bleſſings of untroubled Life. *Ovid* has yet heighten'd the Picture with thoſe Touches of Imagination peculiar to him. Amongſt the *Greek* Poets, *Heſiod* has touch'd this Subject with that agreeable Simplicity which diſtinguiſhes all his Writings.

By the *Golden Age* might be figured out the Happineſs of the primæval State before the firſt and univerſal Deluge, when the Earth remaining in the ſame Poſition in which it was firſt created, flouriſh'd with perpetual Spring, and the Air always temperate and ſerene, was neither diſcompos'd by Storms, nor darken'd by Clouds. The Reaſon of affixing this Time to the Reign of *Saturn*, was probably this: The *Egyptians* held the firſt annual Aſſembly of their Judges in the Month of *February*, and as the Deciſions of theſe Sages were always attended with the higheſt Equity, ſo the People regarded that Seaſon as a Time of general Joy and Happineſs,

Happineſs, rather as all Nature with them was then in Bloom, and the whole Country looked like one enamell'd Garden or Carpet, from one End of the Kingdom to the other.

But after all it appears, that theſe halcyon Times were but of a ſhort Duration, ſince the Character *Plato*, *Pythagoras*, and others give of this Age can only relate to that State of perfect Innocence which ended with the Fall.

CHAP. X.

Of the GIANTS.

THE Giants were produced (as has been already obſerv'd) of the Blood which flow'd from the Wound of *Saturn*, when caſtrated by his Son *Jupiter*. Proud of their own Strength, and fir'd with a daring Ambition, they enter'd into an Aſſociation to dethrone *Jupiter*, for which purpoſe they pil'd Rocks on Rocks, and from thence darted Trees ſet on Fire againſt the Heavens, in order to ſcale the Skies. This Engagement is differently related by Authors, both as to the Place where it happen'd and the Circumſtances which attended it; ſome Writers laying the Scene in *Italy* (1) others in *Greece* (2). It ſeems the Father of the Gods was appriz'd of the Danger, as there was a prophetical Rumour amongſt the Deities, that the Giants ſhould not be overcome, unleſs a Mortal aſſiſted in the War. For this Reaſon *Jove*, by the Advice of *Pallas*, call'd up *Hercules*, and being aſſiſted by the reſt of the Gods gain'd a complete Victory over the Rebels, moſt of whom periſh'd in the Conflict. *Hercules* firſt ſlew *Alcyon* with an Arrow, but he ſtill reviv'd and grew ſtronger, till *Minerva* drew him out of the Moon's Orb, when he expir'd. This Goddeſs alſo cut off

(1) In the *Phlegræan* Plains, in *Campania*, near Mount *Veſuvius*, which abound with ſubterraneous Fires, and hot Mineral Springs.
(2) Where they ſet Mount *Oſſa* on *Pelion*, in order to aſcend the Skies.

the

the Heads of *Enceladus* and *Pallantes*, and afterwards encountering *Alcyoneus* at the *Corinthian* Iſthmus, kill'd him in Spite of his monſtrous Bulk. *Porphyris*, about to raviſh *Juno*, fell by the Hands of *Jupiter* and *Hercules*. *Apollo* and *Hercules* diſpatch'd *Ephialtes*, and *Hercules* ſlew *Eurytus*, by darting an Oak at him. *Clytius* was ſlain by *Hecate*, and *Polybotes* flying through the Sea, came to the Iſle of *Coos*, where *Neptune* tearing off Part of the Land, hurl'd it at him, and form'd the Iſle of *Niſyros*. *Mercury* ſlew *Hyppolitus*, *Gratian* was vanquiſh'd by *Diana*, and the *Parcæ* claim'd their Share in the Victory, by the Deſtruction of *Agryus* and *Thoan*. Even *Silenus* his Aſs by his opportune braying, contributed to put the Giants in Confuſion, and compleat their Ruin. During this War, of which *Ovid* has left us a ſhort Deſcription, *Pallas* diſtinguiſh'd herſelf by her Wiſdom, *Hercules* by his Strength, *Pan* by his Trumpet, which ſtruck a Terror in the Enemy, and *Bacchus* by his Activity and Courage. Indeed their Aſſiſtance was no more than ſeaſonable; for when the Giants firſt made their audacious Attempt, the Gods were ſo aſtoniſh'd they fled into *Egypt*, where they conceal'd themſelves in various Shapes.

But the moſt dreadful of theſe Monſters, and the moſt difficult to ſubdue, was *Typhon* or *Typhæus*, who according to *Heſiod* was the Son of *Erebus* and *Terra*. When he had almoſt diſcomfited all the Gods, *Jupiter* purſued him to Mount *Caucaſus*, where he wounded him with his Thunder; but *Typhon* turning upon him took him Priſoner, and after cutting with his own Sickle the Nerves of his Hands and Feet, threw him on his Back and carried him into *Cilicia*, and impriſon'd him in a Cave, from whence he was deliver'd by *Mercury*, who reſtor'd him to his former Vigour. After this, *Jove* had a ſecond Engagement with *Typhon*, who flying into *Sicily*, was overwhelm'd by Mount *Ætna*. *Ovid* has given a Deſcription of this Accident, and of his Puniſhment.

The Giants are repreſented by the Poets as Men of huge Stature and horrible Aſpect, their lower Parts being of a Serpentine

pentine Form. But above all, *Typhon*, or *Typhæus*, was depictur'd in the moſt ſhocking Manner. Nothing can exceed the dreadful Deſcription we find of him in *Heſiod*, who makes him the Father of the Winds. Others ſay, that by his Wife *Echidne* he had the *Gorgon*, *Scylla*, *Cerberus* the infernal Maſtiff; *Hydra*, *Sphynx*, and the two Dragons who watch'd the *Golden Fleece*, and the *Heſperian Gardens*.

Hiſtorians ſay *Typhæus* was the Brother of *Oſiris* King of *Egypt*, who in the Abſence of this Monarch on ſome Expedition, form'd a Conſpiracy to dethrone him at his Return, for which End he invited him to a Feaſt, at the Concluſion of which a Cheſt of exquiſite Workmanſhip was brought in, and offer'd to him who lying down in it ſhould be found to fit it beſt. *Oſiris* not diſtruſting the Contrivance, had no ſooner got in but the Lid was clos'd upon him, and the unhappy King thrown into the *Nile*. *Iſis* his Queen, to revenge the Death of her belov'd Huſband rais'd an Army, the Command of which ſhe gave to her Son *Orus*, who after vanquiſhing the Uſurper, put him to Death. Hence the *Egyptians*, who deteſted his Memory, painted him in their Hieroglyphic Characters in ſo frightful a Manner. The length and Multiplicity of his Arms denoted his Power: The Serpents which form'd his Hair ſignify'd his Addreſs and Cunning: The Crocodile Scales which cover'd his Body expreſs'd his Cruelty and Diſſimulation; and the Flight of the Gods into *Egypt*, ſhew'd the Precautions taken by the great Men to ſhelter themſelves from his Fury and Reſentment.

It is eaſy in this Story of the Giants to trace the *Moſaic* Hiſtory, which informs us how the Earth was afflicted with Men of uncommon Stature and great Wickedneſs. The Tradition of the Tower of *Babel*, and the Defeat of that impious Deſign by the Confuſion of Languages, might naturally give Riſe to the Attempt of theſe Monſters, to inſult the Skies and make War on the Gods.

But there is another Explication of this Fable, which *ſeems both more* rational and curious. Amongſt the Names

of

of the Giants we find thoſe of *Briareus* (1), *Rœchus* (2), *Othus* (3), *Ephialtes* (4), *Porphyrion* (5), *Enceladus* (6), and *Mimas* (7). Now the literal Signification of theſe leads us to the Senſe of the Allegory, which was deſign'd to point out the fatal Conſequences of the Flood, and the conſiderable Changes it introduced with Regard to the Face of Nature. This is further confirm'd by their Tradition, that their *Oſiris* (the ſame with *Jupiter*) vanquiſh'd the Giants, and that *Orus* his Son, in particular, ſtopp'd the Purſuit of *Rœchus*, by appearing before him in the Form of a Lion. By which they meant, that that induſtrious People had no Way of ſecuring themſelves againſt the bad Effects of the vernal Winds, which brought on their annual Inundation, but by exactly obſerving the Sun's Entrance into *Leo*, and then retiring to the high Grounds, to wait the going off of the Waters.

Heſiod in his Enumeration of the different Ages of the World has given us that of the Heroes or Giants, which he places the third in his Order, immediately after the Silver Age. It may not be improper to add, that from the Blood of the *Giants* defeated by *Jupiter*, were produc'd Serpents and all Kinds of venomous Creatures.

(1) From *Beri*, Serenity; and *Harcus*, Loſt, to ſhew the Temperature of the Air deſtroy'd.

(2) From *Reuach*, the Winds.

(3) From *Ouitta*, or *Othus*, the Times, to tipify the Viciſſitude of Seaſons.

(4) From *Evi*, or *Ephi*, Clouds; and *Altah*, Darkneſs, *i. e.* dark gloomy Clouds.

(5) From *Phaur*, to break, comes *Pharpher* to ſeparate minutely: to denote the general Diſſolution of the primœval Syſtem.

(6) From *Enceled*, violent Springs or Torrents.

(7) From *Maim*, great and heavy Rains. Now all theſe were Phænomena new, and unknown before the Flood. See *La Pluche*'s Hiſtory of the Heavens, Vol. 1. p. 60.

CHAP. XI.
Of JANUS.

THE Connexion between *Saturn* and *Janus*, renders the Account of the Latter a proper Supplement to the Hiſtory of the Former. Writers vary as to the Birth of this Deity, ſome making him the Son of *Cælus* and *Hecate*, others the Offſpring of *Apollo*, by *Creuſa* Daughter of *Erictheus*, King of *Athens*. *Heſiod* is ſilent about him in his *Theogony*, and indeed *Janus* was a God little known to the *Greeks*. According to *Cato*, he was a *Scythian* Prince, who at the Head of a victorious Army, ſubdued and depopulated *Italy*. But the moſt probable Opinion is, that he was an *Etrurian* King, and one of the earlieſt Monarchs of that Country, which he govern'd with great Wiſdom, according to the Teſtimony of *Plutarch*, who ſays, 'whatever he was, whether a King 'or a God, he was a great Politician, who temper'd the 'Manners of his Subjects, and taught them Civility, on 'which Account he was regarded as the God of Peace, and 'never invoked during the Time of War.' It was doubtleſs on Account of the Equity of his Government, he had the Titles of *Deus Deorum* (the moſt antient of the Gods) and *Janus Pater* given him by the *Romans*, who had him in peculiar Veneration.

From *Fabius Pictor*, one of the oldeſt *Roman* Hiſtorians, we learn, that the antient *Tuſcans* were firſt taught by this good King to improve the Vine, to ſow Corn, and to make Bread, and that he firſt rais'd Temples and Altars to the Gods, who were before worſhipp'd in Groves. We have already mention'd *Saturn*, as the Introducer of theſe Arts into *Italy*, where *Janus* aſſociated him into a Share of his Power. *Janus* firſt conſecrated the Bounds of Cities (1) and invented Locks and Keys; (2) he alſo regulated

(1) When *Romulus* founded the Walls of *Rome*, he ſent into *Tuſcany* to be exactly inform'd of the Ceremonies on that Occaſion preſcrib'd by *Janus*.

(2) Hence Doors receiv'd the Name of *Januæ*.

the

the Months *(3)*. Some ſay he was married to the youngeſt *Veſta*, the Goddeſs of *Fire*; others make his Wife the Goddeſs *Carna*, or *(4) Carma*.

It is certain that he early obtain'd divine Honours at *Rome*, where *Numa Pompilius* inſtituted an annual Feſtival to him in *January*, which was celebrated with manly Exerciſes. *Romulus* and *Tatius* had before erected him a Temple upon Occaſion of the Union of the *Romans* with the *Sabines*. *Numa* ordain'd it ſhould be open'd in Time of War, and ſhut in Time of Peace, *(5)* which happen'd but thrice for ſeveral Centuries. 1. in the Reign of *Numa*. 2. In the Conſulate of *Attilius Balbus*, and *Manlius Torquatus*; and, 3. By *Auguſtus Cæſar*, after the Death of *Anthony*, and Reduction of *Egypt*.

Janus was the God who preſided over all new Undertakings. Hence in all Sacrifices the firſt Libations of Wine and Wheat were offered to him, as likewiſe all Prayers were prefac'd with a ſhort Addreſs to him. The peculiar Offerings at his Feſtival were Cakes of new Meal and Salt, with new Wine and Frankincenſe *(6)*. Then all Artificers and Tradeſmen began their Works, and the Roman Conſuls for the New Year ſolemnly enter'd on their Office. All Quarrels were laid aſide, mutual Preſents were made, and the Day concluded with Joy and Mirth.

Some imagine a Reſemblance between *Janus* and *Noah*, but Parallels of this Kind, though they open a large Field to Fancy, and may be ſupported with a great Oſtentation of Learning, contribute little to inform the Reaſon or direct the Judgment.

(3) The firſt of which is from him call'd *January*. The firſt Day of every Month was alſo ſacred to him.

(4) *Carna*, or *Carma*, was a Goddeſs who preſided over the vital Parts, and occaſion'd a healthy Conſtitution of Body.

(5) Hence *Janus* took the Names of *Patuleius* and *Clufius*.

(6) *Tooke* contradicts *Ovid*, and ſuppoſes *Pliny* to prove, that the Antients did not uſe this Gum in their Sacrifices, but the Paſſage of that Author, only ſays it was not uſed in the Time of the Trojan War.

Janus was repreſented with two Faces on one Neck (7) either to denote his Prudence, or that he views at once the paſt and approaching Year. He was ſeated in the Centre of twelve Altars, to mark the Diviſion he had made of it into ſo many Months. He had a Key in his right Hand, and a Sceptre in his left, to ſignify his Invention of Locks, and his extenſive Authority. Sometimes his Image had four Faces, to expreſs the four Seaſons of the Year over which he preſided.

Though *Janus* be properly a *Roman* Deity, yet it is amongſt the *Egyptians* we muſt ſeek for the true Explanation of his Hiſtory. That Nation repreſented the Riſing of the Dog-Star, which opened their Solar Year by an *Horus*, or Image, with a Key in its Hand, and two Faces, one old and the other young, to tipify or mark the old and new Year. King *Picus* with a Hawk's Head, who is uſually drawn near *Janus*, leaves no Doubt but that the Symbol of this Deity was borrow'd from that myſtical People (8). They call'd this double-fac'd *Horus* by the Name of *Anubis*.

(7) Whence the *Janus Bifrons* of *Ovid*, and *Biceps* of *Virgil*.
(8) See *La Pluche*'s Hiſtory of the Heavens, Vol. I. p. 160.

CHAP. XII.

Of the Elder VESTA, *or* Cybele *the Wife of* Saturn.

IT is highly neceſſary, in claſſing the Heathen Divinities, to diſtinguiſh between this Goddeſs, who is alſo call'd *Rhea* (1) and *Ops* (2) from another *Veſta* their Daughter, becauſe the Poets have been faulty in confounding them, and aſcribing the Attributes and Actions of the one to the other.

The elder *Veſta* (3) was the Daughter of *Cælus* and

(1) So the *Greeks* call'd her, as alſo *Paſithea*, to denote the Bleſſings which flow from her.
(2) From *opem ferre*, becauſe ſhe aſſiſts Mankind.
(3) Either denominated from *Veſtio*, to cloath, becauſe ſhe cloaths the Earth with the annual and vegetable Productions, or from *Vi Stando*, *i. e.* needing no Support. *Ovid* gives his Opinion for this laſt Etymology.

Stat vi Terra ſua, vi ſtando *Veſta* vocatur. *Ovid* Faſti, Lib. VI.
On the firm Baſis of this Earthly Frame,
Fair Veſta *ſtands, and thence derives her Name.*

Terra,

Terra, and married to her Brother *Saturn*, to whom ſhe bore a numerous Offspring. She had a Multiplicity of Names, (4) of which the principal were *Cybele*, *Magna Mater*, or the Great Mother of the Gods; and *Bona Dea*, or the good Goddeſs: Under theſe different Characters ſhe had different Repreſentations, and different Sacrifices.

As *Veſta*, ſhe is repreſented ſitting, to denote the Stability of the Earth, ſhe carries a Drum in her Lap, to ſignify the Earth's Cavity, and the Winds impriſon'd in it. Her Head is crown'd with Towers, and ſhe is ſurrounded with Animals of different Kinds, who ſport around her to expreſs her Fruitfulneſs and Bounty.

Under the Character of *Cybele* ſhe makes a more magnificent Appearance, being ſeated on a lofty Chariot drawn by Lions, crown'd with Towers, and having a Key extended in her Hand, agreeably to the pompous Deſcription of *Virgil* (5).

Some indeed make the *Phrygian Cybele* a different Perſon from *Veſta*: They ſay ſhe was the Daughter of *Mæones* an antient King of *Phrygia* and *Dyndima*, and that her Mother for ſome Reaſons, expos'd her on Mount *Cybelus*, where ſhe was nouriſh'd by Lions. Her Parents afterwards own'd her, and ſhe fell in Love with *Atys*, by whom conceiving, her Father caus'd her Lover to be ſlain, and his Body thrown to the wild Beaſts; *Cybele* upon this ran mad, and fill'd the Woods with her Lamentations. Soon after a Plague and Famine laying waſte the Country, the Oracle was conſulted, who adviſed them to bury *Atys* with great Pomp, and to worſhip *Cybele* as a Goddeſs. Accordingly they erected a Temple to her Honour at *Peſſinus*, and plac'd Lions at her Feet, to denote her being educated by theſe Animals.

(4) As *Dyndimine*, *Dea Paſſinuntia*, *Idea*, and *Magna Pales*. Beo Phrygia & *Berecynthia*, *Fauna*, *Fatua*, &c.

(5) *Proud as the mighty Mother of the Sky,*
When o'er the Phrygian *Tow'rs ſublime in Air,*
She rides triumphant in her golden Car;
Crown'd with a nodding Diadem of Tow'rs,
And counts her Offſpring, the celeſtial Pow'rs!
A ſhining Train! Who fill the bleſt Abode,
A hundred Sons—and every Son a God! Mr. Pitt.

Ovid

Ovid relates the Story a little more in the marvellous Way; *Atys* was a Boy ſo call'd by *Cybele*, that ſhe appointed him to preſide in her Rites, enjoining him inviolate Chaſtity; but the Youth happening to forget his Vow, in Reſentment the Goddeſs depriv'd him of his Senſes: But at laſt pitying his Miſery, ſhe turn'd him into a Pine Tree, which as well as the Box Tree, were held ſacred to her. The Animal moſt commonly ſacrificed to *Cybele* was the Sow, on Account of its Fruitfulneſs.

The Prieſts of this Deity were the *Corybantes*, *Curetes*, *Idæi*, *Dactyli* and *Telchines*, all originally of *Crete*, and who in their myſtical Rites made great Uſe of Cymbals and other Inſtruments of Braſs, attended with extravagant Cries and Howlings. They ſacrificed ſitting on the Earth, and offer'd only the Hearts of the Victims.

The Goddeſs *Cybele* was unknown to the *Romans* till the Time of *Hannibal*, when conſulting the *Sybilline* Oracles they found that formidable Enemy could not be expell'd till they ſent for the *Idæan* Mother to *Rome*. *Attalus* then King of *Phrygia*, at the Requeſt of their Embaſſadors, ſent her Statue, which was of Stone. But the Veſſel which carried it arriving in the *Tyber*, was miraculouſly ſtopp'd, till *Claudia* one of the *Veſtal-Virgins* drew it aſhore with her Girdle.

It is not difficult to diſcover from the Name (6) and Attributes of this Goddeſs, that *Cybele* is no other than the *Iſis* or *Rhea* of the *Egyptians*. The Adventures and Death of *Atys*, which ſo nearly reſemble thoſe of *Oſiris*, add great Weight to the Conjecture. What puts the Matter beyond Doubt, is the Repreſentation of the *Phrygian Cybele*. Now *Iſis* is always drawn with a Crown of Turrets, and bore a Key with a Lion at her Foot, to mark that the principal Feſtival of *Egypt* was juſt fix'd at the Time the Sun enter'd *Leo*.

As to the Prieſts of *Cybele*, the *Corybantes*, *Curetes*, &c. they are of the ſame Original. *Crete* was a Colony of the *Egyptians*,

(6) *Cybele* is deriv'd from *Capel* in *Hebrew*, a Chain or Tye; whence our Word *Couple*.

Conſiſting

conſiſting of three Claſſes of People. 1. The *Corybantes* or Prieſts (7). 2. The *Curetes*, (8) or Huſbandmen, and Inhabitants of Towns. 3. The *Dactyli*, (9) or Artificers and labouring Poor. All which Names are of *Egyptian* Derivation.

Cybele was honour'd at *Rome* by the Title of *Bona Dea*, or good Goddeſs. But this Devotion was only paid her by the Matrons, and the Rites were celebrated in ſo ſecret a Manner, that it was no leſs than Death for any Man to be preſent at the Aſſembly (10). Whence they were call'd *Opertoria*.

The Roman Farmers and Shepherds worſhipp'd *Cybele* or *Veſta*, by the Title of *Magna Pales*, or the Goddeſs of Cattle and Paſtures. Her Feſtival was in *April*, and at which Time they purify'd their Flocks and Herds with the Fumes of Roſemary, Laurel and Sulphur, offer'd Sacrifices of Milk and Millet Cakes, and concluded the Ceremony by dancing round Straw-Fires. Theſe annual Feaſts were call'd *Palilia*, and were the ſame with the Θεσμοφοριᾳ of the *Greeks*, and probably of *Phœnician* or *Egyptian* Original (11).

The great Feſtival of *Cybele*, call'd *Megaleſia*, was always celebrated in *April*, and laſted eight Days at *Rome*.

(7) From *Corban*, a Sacrifice or Oblation.

(8) From *Keret*, a City or Town, comes the Plural *Keretim*, to ſignify the Inhabitants.

(9) From *dac*, poor; and *tul* or *tyl*, a Migration: Hence our ultima *Thule*. The *Greeks* for the ſame Reaſon call the Fingers *Dactyli*, becauſe they are the Inſtruments of Labour.

(10) So we learn from *Tibullus*, Eclogue VI.

Sacra *Bonæ* maribus non adeunda Deæ.

(11) The Name *Palilia* ſeems deriv'd from *pelil*, which ſignifies the publick Order.

CHAP. XIII.

Of VESTA, *the younger*.

THIS Goddeſs was the Daughter of *Saturn*, and the *Veſta* mention'd in the preceding Article, and the Siſter of *Ceres*. She was ſo fond of a ſingle Life, that when her

her Brother *Jupiter* aſcended the Throne, and offer'd to grant whatever ſhe aſk'd, ſhe deſir'd only the Preſervation of her Virginity, and that ſhe might have the firſt Oblation in all Sacrifices, (1) which ſhe obtained. According to *Lactantius*, the Chaſtity of *Veſta* is meant to expreſs the Nature of Fire, which is incapable of Mixture, producing nothing, but converting all Things into itſelf.

Numa Pompilius, the great Founder of Religion among the *Romans*, is ſaid firſt to have reſtor'd the antient Rites and Worſhip of this Goddeſs, to whom he erected a circular Temple, which in ſucceeding Ages, was much embelliſh'd. He alſo appointed four Prieſteſſes to be choſen out of the nobleſt Families in *Rome*, and of ſpotleſs Character, whoſe Office was to attend the ſacred Fire kept continually burning near her Altar. Theſe *Veſtal-Virgins* continued in their Charge for Thirty Years, and had very great Privileges annex'd to their Dignity. This Fire was annually renew'd with great Ceremony, from the Rays of the Sun, on the Kalends of *March*. It was preſerv'd in Earthen Pots ſuſpended in the Air, and eſteem'd ſo ſacred, that if by any Misfortune it became extinguiſh'd, (as happen'd once) a Ceſſation enſued from all Buſineſs, till they had expiated the Prodigy. If this Accident appear'd owing to the Neglect of the *Veſtals*, they were ſeverely puniſhed; and if they violated their Vow of Chaſtity, they were interr'd alive.

As *Veſta* was the Goddeſs of Fire, the *Romans* had no Images in her Temple to repreſent her, the Reaſon of which we learn in *Ovid* (2). Yet as ſhe was the Guardian of

(1) It is a Queſtion if this Privilege did not rather belong to the elder *Veſta*, in common with *Janus*.

(2) His Words are theſe.

Effigiem nullam *Veſta* nec Ignis habet. *Faſti*, Lib. VI.

No Image Veſta's *Semblance can expreſs,*
Fire is too ſubtile to admit of Dreſs.

Houſes

Houſes or Hearths, (3) her Image was uſually plac'd in the Porch or Entry, and a daily Sacrifice offer'd her.

It is certain nothing could be a ſtronger or more lively Symbol of the Supreme Being, than Fire. Accordingly we find this Emblem in early Uſe throughout all the Eaſt. The *Perſians* held it in Veneration long before *Zoroaſter*, who, in the Reign of *Darius Hyſtaſpes* reduced the Worſhip of it to a certain Plan. The *Prytanei* of the *Greeks* were perpetual and holy Fires. We find *Æneas* bringing with him to *Italy* his *Penates* (or Houſhold Gods) the *Palladium* and the *ſacred Fire*. The *Veſta* of the *Etrurians*, *Sabines*, and *Romans* was the ſame.

(3) Hence the Word *Veſtibulum*, for a Porch or Entry; and the *Romans* call'd their round Tables *Veſtæ*, as the *Greeks* us'd the common Word Ἑστία to ſignify Chimneys and Altars.

CHAP. XIV.

Of JUPITER.

WE come now to the great King, or Maſter of the *Gods*. This Deity was the Son of *Saturn*, and *Rhea* or *Veſta*, at leaſt this is that *Jupiter* to whom the Actions of all the others were chiefly aſcrib'd. For there were ſo many Princes call'd by his Name, that it ſeems to have been a common Appellation in early Times for a powerful or victorious Prince (1). The moſt conſiderable of theſe was certainly the *Cretan* Jove above-mention'd, of whoſe Education we have very various Accounts, as well as the Place of his Birth. The *Meſſenians* pretended to ſhow in the Neighbourhood of their City a Fountain call'd *Clepſydra*, where *Jupiter* was educated by the Nymphs *Ithome* and *Neda*; others ſay he was born at *Thebes* in *Bœotia*; but the moſt general and receiv'd Opinion is, that he was brought up near Mount

(1) *Varro* reckon'd up 300 *Jupiters*, and each Nation ſeems to have had one peculiar to itſelf, as the *Aſſyrian Bel*, or *Belus*, and the Lybian Hammon.

Ida in *Crete*. *Virgil* tells us he was fed by the Bees, out of Gratitude for which he changed them from an Iron to a golden Colour. Some ſay his Nurſes were *Amalthæa* and *Meliſſa*, Daughters of *Meliſſeus* King of *Crete*, who gave him Goats Milk and Honey; others, that *Amalthæa* was the Name of the Goat who nurſed him, whoſe Horn he preſented to thoſe Princeſſes with this Privilege annexed, that whoever poſſeſſed it ſhould immediately have whatever they deſired; whence it came to be call'd the *Horn* of *Plenty*. After this the Goat dying, *Jupiter* plac'd her amongſt the Stars, and by the Advice of *Themis* cover'd his Shield with her Skin to ſtrike Terror in the Giants, whence it obtain'd the Name of *Ægis*. According to others, he and his Siſter *Juno* ſuck'd the Breaſts of Fortune. Some alledge his Mother *Veſta*, or the Earth, ſuckled him; ſome that he was fed by wild Pigeons, who brought him *Ambroſia* from *Oceanus*, and by an Eagle, who carried *Nectar* in his Beak from a ſteep Rock; in Recompenſe of which Services, he made the former the Fore-tellers of Winter and Summer, and gave the laſt the Reward of Immortality, and the Office of bearing his Thunder. In ſhort, the Nymphs and the Bears claim a Share in the Honour of his Education, nor is it yet decided which has the beſt Title.

Let us now come to the Actions of *Jupiter*. The firſt, and indeed the moſt memorable of his Exploits, was his Expedition againſt the *Titans*, for his Father's Deliverance and Reſtoration, of which we have already ſpoken under the Article of *Saturn*. After this he dethroned his Father, and having poſſeſs'd himſelf of his Throne, was acknowledg'd by all the Gods in Quality of their ſupreme Head. *Apollo* himſelf crown'd with Laurel, and rob'd with Purple, condeſcended to ſing his Praiſes to his Lyre. *Hercules*, in order to perpetuate the Memory of his Triumphs, inſtituted the Olympic Games, where it is ſaid that *Phœbus* carried off the firſt Prize, by overcoming *Mercury*, at the Race. After this, *Jupiter* being fully ſettled, divided his Dominions with

his

his Brothers *Neptune* and *Pluto*, as will be ſhewn in the Sequel.

Jupiter, however, is thought to uſe his Power in a little too tyrannical a Manner, for which we find *Juno*, *Neptune*, and *Pallas* conſpir'd againſt, and actually ſeiz'd his Perſon. But the Giants, *Cottus*, *Gyges* and *Briareus*, who were then his Guards, and whom *Thetis* call'd to his Aſſiſtance, ſet him at Liberty. How theſe Giants, with others of their Race afterwards revolted againſt him, and were overthrown, has been already mention'd in its Place.

The Story of *Lycaon* is not the leaſt diſtinguiſhing of his Actions. Hearing of the prevailing Wickedneſs of Mankind, *Jove* deſcended to Earth, and arriving at the Palace of this Prince, King of *Arcadia*, declar'd who he was, on which the People prepar'd Sacrifices, and the other Honours due to him. But *Lycaon*, both impious and incredulous, kill'd one of his Domeſticks, and ſerved up the Fleſh dreſs'd at the Entertainment he gave the God, who deteſting ſuch horrid Inhumanity, immediately conſum'd the Palace with Lightening, and turn'd the Barbarian into a Wolf. *Ovid* has related this Story with his uſual Art.

But as Ambition, when arriv'd at the Height of its Wiſhes, ſeldom ſtrictly adheres to the Rules of Moderation, ſo the Air of a Court is always in a peculiar Manner fatal to Virtue. If any Monarch deſerv'd the Character of encouraging Gallantry by his Example, it was certainly *Jupiter*, whoſe Amours are as numberleſs as the Metamorphoſes he aſſum'd to accompliſh them, and have afforded an extenſive Field of Deſcription, to the Poets and Painters, both antient and modern.

Jupiter had ſeveral Wives, *Metis* his firſt he is ſaid to have devour'd, when big with Child, by which himſelf becoming pregnant, *Minerva* iſſued out of his Head completely arm'd and fully grown. His ſecond was *Themis*, the Name of his third is not known, only ſhe is ſaid to be a Cretan born *near Gnoſſus*. His fourth was the celebrated Juno, his Siſter,

Sister, whom it is reported he deceived under the Form of a *Cuckoo*, who, to shun the Violence of a Storm, fled for Shelter to her Lap (1).

Of his Intrigues we have a pretty curious Detail. One of his first Mistresses was *Calisto* the Daughter of *Lycaon*, one of the Nymphs of *Diana*. To deceive her he assum'd the Form of the Goddess of Chastity, and succeeded so far as to make the Virgin violate her Vow. But her Disgrace being reveal'd, as she was bathing with her Patroness, the incens'd Deity not only disgrac'd her, but (2) turn'd her into a Bear. *Jove* in Compassion to her Punishment and Sufferings, rais'd her to a Constellation in the Heavens (3). *Calisto*, however, left a Son call'd *Arcas*, who having instructed the *Pelasgians* in Tillage and the Social Arts, they from him took the Name of *Arcadians*, and after his Death he was by his divine Father, allotted also (4) a Seat in the Skies.

There is scarce any Form which *Jupiter* did not at some Time or other assume to gratify his Desires. Under the Figure of a Satyr he violated *Antiope* the Wife of *Lycus* King of *Thebes*, by whom he had two Sons, *Zethus* and *Amphion*. In the Resemblance of a Swan he corrupted *Leda* the Spouse of *Tyndarus*, King of *Laconia*. Under the Appearance of a white Bull he carried off *Europa*, Daughter of *Agenor* King of *Phœnicia*, into *Crete*, where he enjoy'd her. In the Shape of an Eagle he surpris'd *Asteria* the Daughter of *Cœus*, and bore her away in his Talons in Spite of her Modesty. Aided by the same Disguise, he seiz'd the beauteous *Ganymede* Son of *Tros* as he was hunting on Mount *Ida*, and rais'd him to the joint Functions of his Cup-bearer and Catamite.

It was indeed difficult to escape the Pursuits of a God, who by his unlimited Power made all Nature subservient to his Purposes. Of this we have a remarkable Instance in

(1) At a Mountain near *Corinth*, thence call'd *Cacyx*.
(2) Some say it was *Juno* turn'd her into that Animal.
(3) Call'd *Ursa major* by the *Latins*, and *Helice* by the *Greeks*.
(4) *The Ursa Minor* of the *Latins*, and Cynosura of the Greeks.

Danae

Danae, whoſe Father *Acriſius* jealous of her Conduct, had ſecured her in a Brazen Tower; but *Jupiter* deſcending in a golden Shower, found Means to elude all the Vigilance of her Keepers. He found Means to inflame *Ægina* the Daughter of *Æſopus*, King of *Bœotia*, in the Similitude of a lambent Fire, and then carried her from *Epidaurus* to a deſert Iſle call'd *OEnope*, to which ſhe gave her own Name (5). *Clytoris*, a fair Virgin of *Theſſaly*, he debauch'd in the Shape of an Ant; but to corrupt *Alcmena* the Wife of *Amphytrion*, he was oblig'd to aſſume the Form of her Huſband, under which the fair one deceiv'd, too innocently yielded to his Deſires. By *Thalia* he had two Sons call'd the *Pallaci*, and two by *Protogenia*, *viz.* *Æthlius* the Father of *Endymion*, and *Epaphus* the Founder of *Memphis* in *Egypt*, and Father of *Libya*, who gave her Name to the Continent of *Africk*. *Electra* bore him *Dardanus*, *Laodamia*, *Sarpedon* and *Argus*, *Jodama*, *Deucalion*; with many others too tedious to enumerate though mention'd by the Poets.

It is very evident that moſt, if not all the Stories relating to the Amours of the Gods, were invented by their reſpective Prieſts, to cover their Corruption or Debauchery. Of which this of *Danae* ſeems at leaſt a palpable Inſtance, and may ſerve to give ſome Idea of the reſt: *Acriſius* was inform'd by an Oracle, that his Grandſon would one Day deprive him of his Crown and Life; on which he ſhut her up in a Brazen Tower of the Temple of *Apollo* at *Delphos*, the Prieſts of which Oracle probably gave him this Information, with no other view than to forward their Scheme, which tended to gratify the Luſt of *Prætus* the King's Brother, who being let through the Roof, pretending to be *Jupiter*, and throwing large Quantities of Gold amongſt her Domeſticks, obtain'd his Wiſhes.

Two particular Adventures of his are too remarkable to be paſs'd in Silence. He had deluded by his Arts *Semele*

(5) *The Iſle of Ægina* in the *Archipelago*.

Daughter

Daughter of *Cadmus*, King of *Thebes*, who proved with Child. *Juno* hearing of it, and intent on Revenge, under the Diſguiſe of *Beroe*, Nurſe to the Princeſs, was admitted to her Preſence, and artfully inſinuating to her that ſhe might not be deceiv'd in her Lover, ſhe adviſ'd her the next Time he viſited her, to requeſt as a Proof of his Love, that ſhe might ſee him in the ſame Majeſty with which he embraced *Juno*. *Jupiter* granted, not without Reluctance, a Favour he knew would be ſo fatal to his Miſtreſs. The unhappy Fair-one unable to bear the dazzling Effulgence periſh'd in the Flames, and with her, her Offspring muſt have done ſo too, if the God had not taken it out and inclos'd it in his Thigh, where it lay the full Time, when he came into the World by the Name of *Bacchus*.

Jupiter next fell enamour'd with *Io* the Daughter of *Inachus*, and, as ſome ſay, the Prieſteſs of *Juno*; having one Day met this Virgin returning from her Father's Grotto, he endeavour'd to ſeduce her to an adjacent Foreſt; but the Nymph flying his Embraces, he involv'd her in ſo thick a Miſt, that ſhe loſt her Way, ſo that he eaſily overtook and enjoy'd her. *Juno*, whoſe Jealouſy always kept her watchful, miſſing her Huſband, and perceiving a thick Darkneſs on the Earth, deſcended, diſpell'd the Cloud, and had certainly diſcover'd the Intrigue, had not *Jupiter* ſuddenly tranſform'd *Io* into a white Heifer. *Juno* pleas'd with the Beauty of the Animal, begg'd her, and to allay her Jealouſy, he was oblig'd to yield her up. The Goddeſs immediately gave her in Charge to *Argus*, who had a hundred Eyes, two of which only ſlept at a Time: Her Lover pitying the Miſery of *Io* in ſo ſtrict a Confinement, ſent *Mercury* down diſguis'd like a Shepherd, who with his Flute charm'd *Argus* to ſleep, ſeal'd his Eyes with his *Caduceus* or Rod, and then cut off his Head. *Juno*, in regard to his Memory, plac'd his Eyes in the Tail of the Peacock, a Bird ſacred to her, and then turning her Rage againſt *Io*, ſent the *Furies* to purſue her where-

ever

ever ſhe went (1); ſo that the wretched Fugitive weary of Life, implor'd *Jove* to end her Miſery. Accordingly the God intreats his Spouſe to ſhew her Compaſſion, ſwearing by *Styx*, never to give her further Cauſe of Jealouſy. *Juno* on this becomes appeas'd, and *Io* being reſtor'd to her former Shape, is worſhipp'd in *Egypt* by the Name of *Iſis*.

The Fable of *Io* and *Argus* is certainly of *Egyptian* Birth, and the true Mythology is this: The Art of weaving firſt invented in *Egypt*, was by Colonies of that Nation carried to *Greece* and *Cholcis*, where it was practiſed with this Difference, that the Seaſons for working were varied in each Country according to the Nature of the Climate. The Months of *February*, *March*, *April* and *May* they employ'd in *Egypt* in cultivating their Lands; whereas theſe being Winter Months with the *Grecians*, they kept the Looms buſy. Now the *Iſis*, which pointed out the *Neomeniæ* or Monthly Feſtivals in *Egypt*, was always attended with an *Horus* or Figure expreſſive of the Labour peculiar to the Seaſon. Thus the *Horus* of the weaving Months, was a little Figure ſtuck over with Eyes, to denote the many Lights neceſſary for working by Night. This Image was call'd *Argos (2)*, to ſignify his Intention. Now the vernal *Iſis* being depictur'd with the Head of a *Heifer*, to exemplify the Fertility and Pleaſantneſs of *Egypt* on the Sun's Entrance into *Taurus*, at the Approach of Winter ſhe quitted this Form, and ſo was ſaid to be taken into Cuſtody of *Argos*, from whom ſhe was next Seaſon deliver'd, by the *Horus* repreſenting *Anubis*, (or *Mercury*) that is the riſing of the Dog-Star. The taking

(1) Dr. *King* relates this Story a little differently. *Io* purſued by *Tiſiphone* (one of the Furies) fell into the Sea and was carried firſt to the *Thracian Boſphorus*, and thence into *Egypt*, where the Monſter ſtill purſuing her, was repell'd by the *Nile*. After this ſhe was deify'd by *Jupiter* and appointed to preſide over Winds and Navigation. It is eaſy to ſee this agrees better with the *Egyptian* Mythology.

(2) From *Argoth*, or *Argos*, Weaver's Work; whence the *Greeks* borrow'd their Ἔργον. *Opus*, or a Work. Hence the Iſle of *Amorgos*, one of the *Ægean* Iſles, derives its Name from *Am*, Mother; and *Orgin*, Weavers, or the Mother or *Colony of Weavers*, being firſt planted from Egypt.

theſe

theſe Symbolical Repreſentations, in a litteral Senſe, gave Riſe to the Fable.

It is no Wonder if the Number of *Jupiter*'s Gallantries made him the Subject of Deteſtation among the primitive *Chriſtians*, as well as the Ridicule of the wiſer amongſt the Heathens. *Tertullian* obſerves with Judgment, "That it "was no way ſtrange to ſee all Ranks ſo debauched, when "they were encouraged in the moſt infamous Crimes by "the Example of thoſe they worſhipp'd, and from whom "they were to expect Rewards and Puniſhments." *Lucian* in his Dialogues introduces *Momus* pleaſantly rallying *Jove* with regard to his amorous *Metamorphoſes*. I have often trembl'd for you, ſays he, "Leaſt when you appear'd like a "Bull, they ſhould have carried you to the Shambles, or "clapp'd you in the Plough; had a Goldſmith catch'd you "when you viſited *Danae*, he would have melted down "your Godſhip in his Crucible. Or when you courted "*Leda* like a Swan, what if her Father had put you on "the Spit?"

Jupiter had a Multiplicity of Names, either from the Places where he was worſhipp'd, or the Attributes aſcrib'd to him. The *Greeks* gave him the Name of Διὸς, and *Dieſpiter*, or the Father of Light: They alſo gave him the Epithets of *Xenius*, or the Hoſpitable. *Elicius* on account of his Goodneſs and Clemency; and *Dodonæus* on Account of the oracular Grove at *Dodona*, conſecrated to him, and famous thro' all *Greece*.

Amongſt the *Romans* he had the Apellations of *optimus maximus*, on Account of his Beneficence and Power: *Almus*, from his cheriſhing all Things; *Stabilitor*, from his ſupporting the World; *Opitulator* from his helping the diſtreſs'd; *Stator* from his ſuſpending the Flight of the *Romans* at the Prayer of *Romulus*; and *Prædator* on account of Part of the Plunder being ſacred to him in all Victories. From his Temple at the *Capitol*, on the *Tarpeian* Rock, he was call'd *Capitolinus* and *Tarpeius*. When a *Roman* King or General

New

ſlew an Enemy of the ſame Quality, the Spoils were offer'd to him (3) by the Name of *Feretrius*. To conclude with the Words of *Orpheus*; "*Jove* is omnipotent, he is the firſt "and the laſt, the Head and the Middle, the Giver of all "Things, the Foundation of the Earth and ſtarry Heavens; "he is both Male and Female, and immortal. *Jupiter* is "the ſource of enlivening Fire, and the Spirit of all Things."

Though the Power of Thunder ſeems aſſign'd to *Jupiter*, yet according to the antient *Etrurians* it was committed to nine Gods (4). The *Romans* took Notice only of two Sorts of Thunder, *viz* the *Diurnal*, which they aſcrib'd to *Jove*, and the *Nocturnal*, which they thought owing to *Summanus* or *Pluto*. With regard to the firſt, all Perſons kill'd by it were depriv'd of Funeral Rites, and the Places where it fell purify'd by Sacrifice.

Jupiter is very differently repreſented, according to the Places where he was worſhipp'd. The *Lacedemonians* depictur'd him without Ears to expreſs his Impartiality, whereas the *Cretans* painted him with four, to denote his Omniſcience, and knowing all Things. The *Greeks* gave him the Title of *Triophthalmus* or Three-Ey'd, becauſe he ſurveys all Things at one View. *Homer*'s Deſcription of him is ſo majeſtick, that it is ſaid a famous Statuary copied it in his Work.

The uſual Style in which this Deity is figur'd, i', ſeated on a golden Throne, ſurroun!ed with Clouds, veſted in a purple Robe, graſping his Thunder, and having the Eagle at his Feet. Some place a Sceptre in his Right-Hand with an Eagle at the Top.

(3) Hiſtory mentions three Inſtances of theſe *Spolia Opima*. 1. When *Romulus* ſlew *Acron* King of the *Ceninenſes*. 2. When *Cornelius Gallus* kill'd *Tolumnius* King of *Etruria*. 3. When M. *Marcellus* vanquiſh'd *Viridomarus* King of *Gaul*.

(4) Amongſt whom were *Vulcan*, *Minerva*, *Juno*, *Mars*, and the *South Winds*.

CHAP. XV.

Of the SILVER AGE.

I HAVE already obſerved how contradictory the Hiſtorians and Poets are in their Accounts of the golden Age, and the Reign of *Saturn*; they are not more conſonant with Regard to *Jupiter* and the Age of Silver. If we credit *Diodorus*, *Saturn* was a Tyrant, who by his Cruelty and Severity render'd himſelf ſo unpopular and odious to his Subjects, that they readily aſſiſted his Son in dethroning him. How ſhall we reconcile ſuch an Adminiſtration with the Picture the Poets give (1) us of the golden Age in his Time? On the other Hand the ſame Hiſtorian repreſents *Jupiter* as a wiſe and good Prince who for his Equity and Clemency was ſo beloved by his People, that they deify'd him after Death: How does this agree with the Poets Account of his Debaucheries, and an Age of Iron? Some ſay, to confirm this, that his Reign was not ſo agreeable to his Subjects as that of *Saturn*, either on Account of the Rigour of his Government, or that having aſcended the Throne by Force, he maintain'd himſelf in it by the Help of a ſtanding Army. This Change gave Riſe to the Notion of the Silver Age, by which is meant an Age inferior in Happineſs to that which preceded it, though ſuperior to thoſe which follow'd after.

Of this Age the Poets have given us ſeveral Deſcriptions, that of *Heſiod* is the moſt antient one we have, and according to the Genius of that Poet very plain and ſimple. *Ovid*'s Picture of it is more luxuriant and embelliſh'd, though ſufficiently conciſe.

(1) Perhaps a Conjecture may be offer'd to ſolve this Difficulty. *Saturn* while he reign'd in *Crete*, before his Depoſition, was probably a ſevere and arbitrary Prince, which contributed not a little to his Expulſion; but after his Flight to *Italy*, and being aſſociated with *Janus* in the Kingdom, he was taught Wiſdom by his Misfortunes, and applying himſelf to gain the *Love of the* People by Mildneſs and Equity, became an excellent Prince.

CHAP.

CHAP. XVI.
Of JUNO.

JUNO the Siſter and Conſort of *Jupiter*, was on that Account ſtyl'd the Queen of Heaven, and indeed we find her in the Poets ſupporting that Dignity with an Ambition and Pride ſuitable to the Rank ſhe bore.

Though the Poetical Hiſtorians agree ſhe came into the World at a Birth with her Huſband, yet they differ as to the Place, ſome placing her Nativity at *Argos*, others at *Samos* near the River *Imbraſus*. Some ſay ſhe was nurs'd by *Eubæa*, *Porſymna* and *Aræa* Daughters of the River *Aſterion*; others by the *Nymphs* of the *Ocean*. *Otes*, an antient Poet, tells us ſhe was educated by the *Horæ* or *Hours*: And *Homer* aſſigns this Poſt to *Oceanus* and *Tethys* themſelves.

It is ſaid that this Goddeſs, by bathing annually in the Fountain of *Canatho* near *Argos*, renew'd her Virginity. The Places where ſhe was principally honour'd were *Sparta*, *Mycene* and *Argos*. At this Place the Sacrifice offer'd to her conſiſted of 100 Oxen.

Juno in a peculiar Manner preſided over Marriage and Childbirth; on the firſt Occaſion, in ſacrificing to her, the Gall of the Victim was always thrown behind the Altar, to denote no Spleen ſhould ſubſiſt between married Perſons. Women were peculiarly thought to be under her Protection, of whom every one had her *Juno*, as every Man had his Guardian Genius. *Numa* order'd, that if any unchaſte Woman ſhould approach her Temple, ſhe ſhould offer a Female Lamb to expiate her Offence.

The *Lacedemonians* ſtyl'd her *Ægophaga*, from the Goat which *Hercules* ſacrificed to her. At *Elis* ſhe was call'd *Hoploſmia*, her Statue being completely arm'd. At *Corinth* ſhe was term'd *Bunæa*, from *Buno* who erected a Temple to her there. She had another at *Eubæa*, to which the Emperor *Adrian* preſented a magnificent Offering, conſiſting of a

Crown of Gold, and a purple Mantle embroider'd with the Marriage of *Hercules* and *Hebe* in Silver, and a large Peacock whoſe Body was Gold, and his Tail compos'd of precious Stones reſembling the natural Colours.

Amongſt the *Romans*, who held her in high Veneration ſhe had a Multiplicity of Names. The chief were, *Lucina* from her firſt ſhewing the Light to Infants; *Pronuba*, becauſe no Marriage was lawful without previouſly invoking her; *Socigena* and *Juga* from her introducing the conjugal Yoke, and promoting matrimonial Union. *Domiduca* on Account of her bringing home the Bride; *Unxia* from the anointing the Door Poſts at that Ceremony. *Cinxia* from her unlooſing the *Virgin-Zone*, or Girdle; *Perfecta*, becauſe Marriage completes the Sexes; *Opigena* and *Obſtetrix* from her aſſiſting Women in Labour; *Populoſa*, becauſe Procreation peoples the World; and *Soſpita* from her preſerving the Female Sex. She was alſo nam'd *Quiritis* or *Curitis*, from a Spear repreſented in her Statues and Medals; *Kalendaris*, becauſe of the Sacrifices offer'd her the firſt Day of every Month; and *Moneta* from her being regarded as the Goddeſs of Riches and Wealth.

It is ſaid when the Gods fled into *Egypt*, *Juno* diſguis'd her ſelf in the Form of a white Cow, which Animal was, on that Account, thought to to be acceptable to her in her Sacrifices.

Juno, as the Queen of Heaven, preſerv'd a good deal of State. Her uſual Attendants were Terror and Boldneſs, *Caſtor* and *Pollux*, and fourteen Nymphs; but her moſt faithful and inſeparable Companion was *Iris* the Daughter of *Thaumas*, who for her ſurpriſing Beauty was repreſented with Wings, borne upon her own Rainbow to denote her Swiftneſs. She was the Meſſenger of *Juno* (1), as *Mercury* was of *Jove*; but with this Variety, that the latter was always employ'd on peaceful Errands, and by his Office was ap-

(1) This is not ſtrictly true; for we find in *Homer*, *Iris* employ'd by *Jupiter* to forbid *Hector* from engaging with *Achilles*.

pointed

pointed to releaſe the Souls of Men from their Bodies, whereas *Iris* was commonly ſent on Meſſages of Diſcord, and at Death ſeparated the Souls of Women from their corporeal Chains (2).

This Goddeſs was not the moſt complaiſant of Wives. We find in *Homer*, that *Jupiter* (3) was ſometimes oblig'd to make uſe of all his Authority to keep her in due Subjection. When ſhe enter'd into that famous Conſpiracy againſt him, the ſame Author relates that by Way of Puniſhment, ſhe had two Anvils tied to her Feet, golden Manacles faſten'd to her Hands, and ſo was ſuſpended in the Air or Sky, where ſhe hover'd on Account of her Levity, while all the Deities look'd on without a poſſibility of helping her. By this the Mythologiſts ſay is meant the Harmony and Connexion of the Air with the Earth, and the Inability of the Gods to relieve her ſignifies, that no Force, human or divine, can diſſolve the Frame or Texture of the Univerſe (4). According to *Pauſanias* the Temple of *Juno* at *Athens* had neither Doors nor Roof, to denote that *Juno* being the Air in which we breathe, can be inclos'd in no certain Bounds.

The implacable and arrogant Temper of *Juno* once made her abandon her Throne in Heaven and fly into *Eubœa*. *Jupiter* in vain ſought a Reconciliation, till he conſulted *Citheron* King of the *Platæans*, then accounted the wiſeſt of Men. By his Advice the God dreſs'd up a magnificent Image, ſeated it in a Chariot, and gave out it was *Platæa* the Daughter of *Æſopus* whom he deſign'd to make his Queen. *Juno* upon this reſuming her antient Jealouſy, attack'd the mock Bride, and by tearing off its Ornaments, found the Deceit, quieted her ill Humour, and was glad to make up the Matter with her Huſband.

Though none ever felt her Reſentment more ſenſibly than *Hercules*, he was indebted to her for his Immortality; for

(2) So in *Virgil*, *Juno* ſends *Iris* to releaſe the Soul of *Dido*, after ſhe had ſtabb'd herſelf.

(3) *There are ſeveral diverting* Inſtances of this in Homer particularly.

(4) *Theſe Interpretations* ſeem to be conſtrain'd and forc'd.

Pallas

Pallas brought him to *Jupiter* while an Infant, who, while *Juno* was aſleep, put him to her Breaſt. But the Goddeſs waking haſtily ſome of her Milk falling upon Heaven form'd the Milky Way. The reſt dropp'd on the Earth, where it made the *Lillies* white, which before were of a Saffron Colour.

Juno is repreſented by *Homer* as drawn in a Chariot adorn'd with precious Stones, the Wheels of Ebony nail'd with Silver, and drawn by Horſes with Reins of Gold; but moſt commonly her Car is drawn by Peacocks, her favourite Bird. At *Corinth* ſhe was depictur'd in her Temple as ſeated on a Throne, crowned, with a Pomegranate in one Hand, and in the other a Sceptre with a Cuckoo at Top. This Statue was of Gold and Ivory.

This Goddeſs was no other than the *Egyptian Iſis*, the Wife of *Oſiris*, whom the *Greeks* and *Romans*, on Account of the various Figures under which ſhe was repreſented, ſplit into three or four Deities.

CHAP. XVII.

Of NEPTUNE.

THIS remarkable Deity was the Son of *Saturn* and *Veſta*, or *Ops* and the Brother of *Jupiter*. Some ſay he was devour'd by his Father. Others alledge his Mother gave him to ſome Shepherds to be brought up amongſt the Lambs, and pretending to be delivered of a *Foal*, gave it inſtead of him to *Saturn*. Some ſay his Nurſe's Name was *Arno*; others, that he was brought up by his Siſter *Juno*.

His moſt remarkable Exploit was his aſſiſting his Brother *Jupiter* in his Expeditions, for which that God, when he ar*riv'd* at the ſupreme Power, aſſign'd him the Sea and the *Iſlands for his Empire*. Others imagine he was Admiral of

Saturn's

Saturn's Fleet, or rather according to *Pamphus*, Generaliſſimo of his Forces by Sea and Land.

The favourite Wife of *Neptune* was *Amphitrite*, whom he courted a long Time to no Purpoſe, till he ſent the Dolphin to intercede for him, who ſucceeding, the God in Acknowledgment plac'd him amidſt the Stars. *Neptune* had two other Wives, the one call'd *Salacia*, from the *Salt-Water*, the other *Venilia*, from the Ebbing and Flowing of the Tides.

Neptune is ſaid to be the firſt Inventor of Horſemanſhip and Chariot-Racing. Hence *Mithridates* King of *Pontus* threw Chariots drawn by four Horſes into the Sea in Honour of him, and the *Romans* inſtituted Horſe-Races in the *Circus* during his Feſtival, at which Time all Horſes left working, and the Mules were adorn'd with Wreaths of Flowers. Probably this Idea of *Neptune* aroſe from the famous Controverſy between him and *Minerva*, when they diſputed who ſhould give Name to *Cecropia*. The God by ſtriking the Earth with his Trident produced a Horſe. *Pallas* rais'd an Olive-Tree by which ſhe gain'd the Victory, and the new City was from her call'd *Athens*. But the true Meaning of this Fable is a Ship, not a Horſe; for the Queſtion really was, whether the *Athenians* ſhould apply themſelves to Navigation or Agriculture, and as they naturally inclined to the firſt, it was neceſſary to ſhew them their Miſtake, by convincing them that Huſbandry was preferable to ſailing. However, it is certain *Neptune* had ſome Skill in the Management of Horſes; For we find in *Pamphus*, the moſt antient Writer of divine Hymns, this Encomium of him, 'That he was the 'Benefactor of Mankind in beſtowing on them Horſes, 'and Ships with Decks reſembling Towers.'

When *Neptune* was expell'd Heaven for his Conſpiracy againſt *Jupiter*, he fled with *Apollo* to *Laomedon* King of *Troy*; but he treated them differently: For having employ'd them in raiſing Walls round this City, in which the Lyre of *Apollo* was highly ſerviceable, he paid that Deity divine Honours, whereas he diſmiſs'd *Neptune* unrewarded, who, in Revenge, ſent

ſent a vaſt Sea Monſter to lay waſte the Country, to appeaſe which *Laomedon* was forc'd to expoſe his Daughter *Heſione*.

On another Occaſion this Deity had a Conteſt with *Vulcan* and *Minerva* in regard to their Skill. The Goddeſs as a Proof of her's made a Houſe, *Vulcan* erected a Man, and *Neptune* a Bull; whence that Animal was us'd in the Sacrifices paid him. But it is probable, that as the Victim was to be black, the Deſign was to point out the raging Quality and Fury of the Sea, over which he preſided.

Neptune fell little ſhort of his Brother *Jupiter* in Point of Gallantry. *Ovid* in his Epiſtles has given a Catalogue of his Miſtreſſes. By *Venus* he had a Son call'd *Eryx*. Nor did he aſſume leſs different Shapes to ſucceed in his Amours. *Ceres* fled him in the Form of a Mare; He purſued in that of a Horſe; but it is uncertain whether this Union produced the Centaur, call'd *Orion*, or a Daughter. Under the Reſemblance of the River *Enipeus* he debauch'd *Tyro* the Daughter of *Salmoneus*, who bore him *Pelias* and *Neleus*. In the ſame Diſguiſe he begot *Otbus* and *Ephialtes*, by *Ephimedia* Wife of the Giant *Aloeus*. *Melantho* Daughter of *Proteus* often diverting herſelf by riding on a *Dolphin*, *Neptune* in that Figure ſupriz'd and enjoy'd her. He changed *Theophane*, a beautiful Virgin, into an Ewe, and aſſuming the Form of a Ram, begot the golden Fleec'd Ram, which carried *Phryxus* to *Cholcis*. In the Likeneſs of a Bird he had *Pegaſus* by *Meduſa*.

He was not only fond of his Power of transforming himſelf but he took a Pleaſure in beſtowing it on his Favourites; *Proteus* his Son poſſeſs'd it in a high Degree. He conferr'd it on *Periclimenus* the Brother of *Neſtor*, who was at laſt kill'd by *Hercules*, as he watch'd him in the Form of a Fly. He even oblig'd his Miſtreſſes with it. We find an Inſtance of this in *Metra* the Daughter of *Eriſichton*. Her Father for cutting down an Oak-Grove conſecrated to *Ceres*, was puniſh'd with ſuch an inſatiable Hunger, that to ſupply it he was forc'd to ſell *all he had*. His Daughter upon this intreated of her Lover *the Power of changing* her Form at Pleaſure; ſo that becom-

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ing ſometimes a Mare, a Cow, or a Sheep, her Father ſold her to relieve his Wants, while the Buyers were ſtill cheated in their Purchaſe. Having raviſh'd *Cænis*, to appeaſe her he promis'd her any Satisfaction, on which ſhe deſir'd to be turn'd into a Man, that ſhe might no more ſuffer the like Injury. Her Requeſt was granted, and by the Name of *Cæneus* ſhe became a famous Warrior.

Neptune was a conſiderable Deity amongſt the *Greeks*. He had a Temple in *Arcadia* by the Name of *Proclyſtius*; or, the *Overflower*; becauſe at *Juno*'s Requeſt he deliver'd the Country from an Inundation. He was call'd *Hippius*, *Hippocourius* and *Taraxippus*, from his Regulation of Horſemanſhip. The Places moſt celebrated for his Worſhip were *Tænarus*, *Corinth* and *Calabria*, which laſt Country was peculiarly dedicated to him. He had alſo a celebrated Temple at *Rome* enrich'd with many naval Trophies; but he receiv'd a ſignal Affront from *Auguſtus Cæſar*, who pull'd down his Statue, in Reſentment for a Tempeſt, which had diſpers'd his Fleet and endanger'd his Life. Some think *Neptune* the ſame with the antient God *Cenſus* worſhipp'd at *Rome*, and ſo call'd from his adviſing *Romulus* to the Rape of the *Sabines*.

Let us now examine the mythological Senſe of the Fable. The *Egyptians* to denote Navigation, and the annual Return of the *Phœnician* Fleet which viſited their Coaſt, us'd the Figure of an *Oſiris* carried on a winged Horſe, or holding a three-fork'd Spear or Harpoon in his Hand. To this Image they gave the Names of *Poſeidon* (1) or *Neptune* (2), which the *Greeks* and *Romans* afterwards adopted; but which ſufficiently prove this Deity had his Birth here. Thus the Maritime *Oſiris* of the *Egyptians* became a new Deity with thoſe who knew not the Meaning of the Symbol.

Neptune repreſented as God of the Sea, makes a conſide-

(1) From *Paſh*, Plenty or proviſions, and *Jedaim*, the Sea Coaſt; or the proviſion of the Maritime Countries.

(2) From *Nouph*, to diſturb or agitate; and *oni* a Fleet, which forms *Neptoni*, the Arrival of the Fleet.

rable Figure. He is deſcrib'd with black or dark Hair, his Garment of an Azure or Sea-Green Colour, ſeated in a large Shell drawn by Whales or Sea Horſes, with his Trident in his Hand (3), attended by the Sea Gods *Palæmon*, *Glaucus* and *Phorcys*; the Sea Goddeſſes, *Thetis*, *Melita* and *Panopæa*, and a long Train of Tritons and Sea Nymphs. In ſome antient Gems he appears on Shore; but always holding in his Hand the three-fork'd Trident, the Emblem of his Power, as it is call'd by *Homer*, and *Virgil*, who have given us a fine Contraſt with regard to its Uſe. The antient Poets all make this Inſtrument of *Braſs*; the modern Painters of *Silver*.

(3) Some by a far-fetch'd Alluſion, imagine the triple Forks of the Trident repreſent the three-fold Power of *Neptune* in *diſturbing*, *moderating*, or *calming* the Seas. Others his power over Salt Water, freſh Water, and that of Lakes or Pools.

CHAP. XVIII.
Of PLUTO.

WE now come to the third Brother of *Jupiter*, and not the leaſt formidable, if we conſider his Power and Dominion. He was like him the Son of *Saturn* and *Ops*, and when his victorious Brother had eſtabliſh'd himſelf in the Throne, he was rewarded with a Share in his Father's Dominions, which as ſome Author's ſay, was the *Eaſtern* Continent and lower Part of *Aſia*. Others make his Diviſion lie in the Weſt, and that he fix'd his Reſidence in *Spain*, which being a fertile Country and abounding in Mines, he was eſteem'd the (1) God of Wealth.

Some imagine that his being regarded as the *Ruler* of the *Dead* and King of the infernal Regions, proceeded from his

(1) The Poets confound *Pluto* the God of Hell with *Plutus* the God of *Riches*; *whereas they* are two very diſtinct Deities, and were always ſo *conſider'd by the Antients*.

firſt

firſt teaching Men to bury the deceas'd, and inventing Funeral Rites to their Honour. Others ſay he was a King of the *Moloſſians* in *Epirus*, call'd *Aidoneus* or *Orcus*, that he ſtole *Proſerpina*'s Wife, and kept a Dog call'd *Cerberus*, who devour'd *Pirithous*, and would have ſerv'd *Theſeus* in the ſame Manner, if *Hercules* had not timely interpos'd to ſave him.

The Poets relate the Matter differently: They tell us that *Pluto* chagrin'd, to ſee himſelf childleſs and unmarried, while his two Brothers had large Families, mounted his Chariot to viſit the World, and arriving in *Sicily*, chanc'd to view *Proſerpine*, with her Companions, gathering Flowers (2). Urged by his Paſſion he forc'd her into his Chariot, and drove her to the River *Chemarus*, through which he open'd himſelf a Paſſage back to the Realms of Night. *Ceres* diſconſolate for the Loſs of her loved Daughter, lighted two Torches at the Flames of Mount *Ætna*, and wander'd through the World in Search of her; till hearing at laſt where ſhe was, ſhe carried her Complaint to *Jupiter*, who on her repeated Sollicitations, promis'd that *Proſerpine* ſhould be reſtor'd to her, provided ſhe had not yet taſted any Thing in Hell. *Ceres* joyfully bore this Commiſſion, and her Daughter was preparing to return, when *Aſcalaphus*, the Son of *Acheron* and *Gorgyra* gave Information, that he ſaw *Proſperine* eat ſome Grains of a Pomegranate ſhe had gather'd in *Pluto*'s Orchard, ſo that her Return was immediately countermanded. *Aſcalaphus* was for this malicious Intelligence transform'd into a Toad. But *Jupiter*, in order to mitigate the Grief of *Ceres*, for her Diſappointment, granted that her Daughter ſhould half the Year reſide with her, and the other Half continue in Hell with her Huſband. It is eaſy to ſee, that this Part of the Fable alludes to the Corn, which muſt remain all the Winter hid in the Ground, in order to ſprout forth in the Spring and produce the Harveſt.

Pluto was extremely rever'd both amongſt the *Greeks* and *Romans*. He had a magnificent Temple at *Pylos*, near which

(2) *In the Valley of Enna* near Mount Ætna.

was a Mountain, that deriv'd its Name from the Nymph *Menthe*, whom *Proſerpine* out of Jealouſy at *Pluto*'s Familiarity with her, changed into the Herb call'd *Mint*. Near the River *Corellus* in *Bœotia* this Deity had alſo an Altar in common with *Pallas*, for ſome myſtical Reaſon. The *Greeks* call'd him *Ageleſtus*, becauſe all Mirth and Laughter were baniſh'd his Dominions; as alſo *Hades*, on Account of the Gloomineſs of his Dominions. Among the *Romans* he had the Name of *Februus* from the Luſtrations uſed at Funerals, and *Summanus* becauſe he was the chief of Ghoſts, or rather the Prince of the Infernal Deities. He was alſo call'd the Terreſtrial or Infernal *Jupiter*.

His chief Feſtival was in *February*, and call'd *Chariſtia*, becauſe Oblations were made for the Dead, at which Relations aſſiſted, and all Quarrels were amicably adjuſted. Black Bulls were the Victims offer'd up, and the Ceremonies were perform'd in the Night, it not being lawful to ſacrifice to him in the Day-time (3).

Pluto is uſually repreſented in an Ebony Chariot drawn by Four Black Horſes, whoſe Names the Poets have been careful to tranſmit (4) to us. Sometimes he holds a Sceptre to denote his Power, at others a *Wand* with which he commands and drives the Ghoſts. *Homer* ſpeaks of his Helmet, as having the Quality of rendering the Wearer inviſible; and tells us that *Minerva* borrow'd it when ſhe fought againſt the *Trojans*, to be conceal'd from *Mars*.

Let us now ſeek the Mythology of the Fable in that Country where it firſt ſprung, and we ſhall find that the myſterious Symbols of Truth became, in the Sequel through Abuſe, the very Sources of Idolatry and Error. *Pluto* was indeed the Funeral *Oſiris* of the *Egyptians*. Theſe People (5) every Year, at an appointed Seaſon, aſſembled to mourn

(3) On Account of his Averſion to the Light.
(4) *Orphnæus*, *Æthon*, *Nyctæus*, and *Alaſtor*.
(5) The *Jews* retain'd this Cuſtom, as we find by the annual Lamentations of the Virgins over *Jeptha*'s Daughter.

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over and offer Sacrifices for their Dead. The Image that was expos'd, to denote the Approach of this Solemnity, had the Name of *Peloura* (6) or the *Deliverance*, becauſe they regarded the Death of the Good, as a Deliverance from Evil. This Figure was repreſented with a radiant Crown, his Body being entwin'd with a Serpent, accompanied with the Signs of the *Zodiack*, to ſignify the Duration of one Sun, or Solar Year.

(6) From *Palat*, to free or deliver, comes *Peloutah* Deliverance, which is eaſily by Corruption made *Pluto*.

CHAP. XIX.

Of PROSERPINE.

THIS Goddeſs was the Daughter of *Jupiter* and *Ceres*, and educated in *Sicily*; from whence ſhe was ſtole by *Pluto*, as is related in the preceding Article. Some ſay ſhe was brought up with *Minerva* and *Diana*, and being extremely beautiful was courted both by *Mars* and *Apollo*, who could neither of them obtain her Mother's Conſent. *Jupiter*, it is ſaid, was more ſucceſsful, and raviſh'd her in the Form of a Dragon. The *Phœnicians* on the other Hand affirm with more Reaſon, that ſhe was earlier known to them than to the *Greeks* or *Romans*; and that it was about 200 Years after the Time of *Moſes*, that ſhe was carried off by *Aidoneus* or *Orcus* King of the *Moloſſians*.

Jupiter on her Marriage with *Pluto* gave her the Iſle of *Sicily* as a Dowry; but ſhe had not been long in the infernal Regions, when the Fame of her Charms induced *Theſeus* and *Pirithous*, to form an Aſſociation to carry her off. They deſcended by Way of *Tænarus*, but ſitting to reſt themſelves on a Rock in the infernal Regions, they could not riſe again, but continued fixed, till *Hercules* deliver'd Theſeus, becauſe his Crime conſiſted only in aſſiſting his Friend, as bound by Oath

Oath (1); but *Pirithous* was left in Durance, becauſe he had endanger'd himſelf through his own Wilfulneſs and Raſhneſs.

Others make *Proſerpine* the ſame with *Luna*, *Hecate* and *Diana*, the ſame Goddeſs being call'd *Luna* in Heaven, *Diana* on Earth, and *Hecate* in Hell, when ſhe had the Name of *Triformis* or *Tergamina*. The *Greeks* call'd her *Deſpoina*, or *the Lady*, on Account of her being Queen of the Dead. Dogs and barren Cows were the Sacrifices uſually offer'd to her.

She is repreſented under the Form of a beautiful Woman enthron'd, having ſomething ſtern and melancholy in her Aſpect.

The mythological Senſe of the Fable is this: The Name of *Proſerpine*, or *Perſephone* amongſt the *Egyptians*, was uſed to denote the Change produc'd in the Earth by the Deluge (2), which deſtroy'd its former Fertility, and render'd Tillage and Agriculture neceſſary to Mankind.

(1) They agreed to aſſiſt each other in gaining a Miſtreſs. *Pirithous* had helped *Theſeus* to get *Helena*, who in Return attended him in this Expedition.

(2) From *Peri*, Fruit; and *Patat*, to periſh; comes *Perephattah*, or the *Fruit loſt*. From *Peri*, Fruit; and *Saphon*, to hide, comes *Perſephonah*, or the Corn deſtroy'd or hid.

CHAP. XX.

Of the *Infernal Regions*.

IT is evident that the Heathens had a Notion of future Puniſhments and Rewards, from the Deſcriptions their Poets have given of *Tartarus* and *Elyſium*, though the whole is overloaded with Fiction. According to *Plato*, *Apollo* and *Ops* brought certain Brazen Tablets from the *Hyperboreans* to *Delos*, deſcribing the Court of *Pluto* as little inferior to that *of Jove*; but that the Approach to it was exceeding difficult *on Account of* the Rivers *Acheron*, Cocytus, Styx and *Phlegethon*,

thon, which it was neceſſary to paſs in order to reach theſe infernal Regions.

Acheron was, according to ſome, the Son of *Titan* and *Terra*, or as others ſay, born of *Ceres* in a Cave without a Father. The Reaſon aſſign'd for his being ſent to Hell is, that he furniſh'd the *Titans* with Water, during their War with the Gods. This ſhews it was a River, not a Perſon; but the Place of it is not aſcertain'd. Some fixing it amongſt the *Cimmerians* near Mount *Circe* (1), and in the Neighbourhood of *Cocytus*; others making it that ſulphurous and ſtinking Lake near *Cape Miſenum* in the Bay of *Naples* (2), and not a few tracing its Riſe from the *Acheruſian* Fen in *Epirus*, near the City of *Pandoſia*; from whence it flows till it falls into the Gulf of *Ambracia*.

The next River of the *Plutonian* Manſions is *Styx*, though whether the Daughter of *Oceanus* or *Terra*, is uncertain. She was married to *Pallas* or *Piras*, by whom ſhe had *Hydra*. To *Acheron* ſhe bore *Victory*, who having aſſiſted *Jupiter* againſt the *Giants*, he rewarded her Mother (3) with this Privilege, that the moſt ſolemn Oath amongſt the Gods ſhould be by her Deity; ſo that when any of them were ſuſpected of Falſhood, *Iris* was diſpatch'd to bring the *Stygian* Water in a *Golden Cup*, and if the Perſon prov'd perjur'd he was depriv'd for a Year of his *Nectar* and *Ambroſia*; and for nine Years more, ſeparated from the celeſtial Aſſembly. Some place *Styx* near the Lake of *Avernus* in *Italy*; others make it a Fountain near *Nonacris* in *Arcadia*, of ſo poiſonous and cold a Nature, that it would diſſolve all Metals (4), and could be contain'd in no Veſſel.

Cocytus and *Phlegethon* are ſaid to flow out of *Styx* by contrary Ways, and re unite to increaſe the vaſt Channel of

(1) On the Coaſt of *Naples*.
(2) Near *Cuma*.
(3) Some ſay it was on her own Account, for diſcovering the Combination of the Giants againſt *Jupiter*.
(4) It is reported *Alexander* was poiſon'd with it at Babylon, and that it was carried for this Purpoſe in an Aſs's Hoof.

Acheron. The Waters of *Phlegethon* were repreſented as *Streams* of *Fire*, probably on Account of their hot and ſulphurous Nature.

CHAP. XXI.

Of the *Parcæ* or *Deſtinies.*

THESE infernal Deities who preſided over human Life, were in Number *Three*, and had each their peculiar Province aſſign'd, *Clothos* held the Diſtaff, *Lacheſis* drew or ſpun off the Thread, and *Atropos* ſtood ready with her Sciſſars to cut it aſunder.

Theſe were three Siſters, as ſome ſay, the Daughters of *Jupiter* and *Themis*, and Siſter to the *Horæ* or Hours; or according to others the Children of *Erebus* and *Nox*. They were Secretaries to the Gods, whoſe Decrees they wrote.

We are indebted to a late ingenious Writer for the true Mythology of theſe Characters. They were nothing more originally than the myſtical Figures or Symbols, which repreſented the Months of *January*, *February*, and *March* amongſt the *Egyptians*. They depictur'd theſe in Female Dreſſes, with the Inſtruments of Spinning and Weaving, which was the great Buſineſs carried on in that Seaſon. Theſe Images they call'd *(1) Parc*, which ſignifies *Linnen Cloth*, to denote the Manufacture produc'd by this Induſtry. The *Greeks*, who knew nothing of the true Senſe of theſe allegorical Figures, gave them a Turn ſuitable to their Genius, fertile in Fiction.

The *Parcæ* were deſcrib'd or repreſented in Robes of White, border'd with Purple, and ſeated on Thrones, with Crowns on their Heads, compos'd of the Flowers of the *Narciſſus*.

(1) From Parc, or *Parokett*, a Cloth, Curtain or Sail.

CHAP.

CHAP. XXII.

Of the HARPIES.

THE next Group of Figures we meet in the Shadowy Realms are the *Harpies*, who were Three in Number, *Celeno*, *Aello* and *Ocypete*, the Daughters of *Oceanus* and *Terra*. They liv'd in *Thrace*, had the Faces of Virgins, the Ears of Bears, the Bodies of Vultures, with human Arms and Feet, and long Claws. *Phineus* King of *Arcadia*, for revealing the Myſteries of *Jupiter*, was ſo tormented by them, that he was ready to periſh for Hunger, they devouring whatever was ſet before him, till the Sons of *Boreas*, who attended *Jaſon* in his Expedition to *Colchis*, delivered the good old King, and drove theſe Monſters to the Iſlands call'd *Echinades*, compelling them to ſwear to return no more.

This Fable is of the ſame Original with the former one. During the Months of *April*, *May*, and *June*, eſpecially the two Latter, *Egypt* was greatly ſubject to ſtormy Winds, which laid waſte their Olive Grounds, and brought numerous Swarms of Graſhopers and other troubleſome Inſects from the Shores of the Red Sea, which did infinite Damage to the Country. The *Egyptians* therefore gave the *Iſiſes*, or Figures which proclaim'd theſe three Months, a Female Face, with the Bodies and Claws of Birds, and ca l'd them *Harop (2)* a Name which ſufficiently denoted the true Senſe of the Symbol. All this the *Greeks* realiz'd, and embelliſh'd in their Way.

(2) From *Haroph*, or *Harop*, a noxious Fly; or from *Arbeh*, a *Locuſt*.

CHAP. XXIII.

Of CHARON and CERBERUS.

CHARON, according to *Heſiod*'s Theogony, was the Son of *Erebus* and *Nox*, the Parents of the greateſt Part of the infernal Monſters. His Poſt was to ferry the Souls of the deceas'd over the Waters of *Acheron*. His Fare was never under one Half-penny, nor exceeding Three, which were put in the Mouths of the Perſons interr'd; for as to ſuch Bodies who were denied Funeral Rites, their Ghoſts were forc'd to wander a hundred Years on the Banks of the River, *Virgil*'s *Æneid*, VI. 330, before they could be admitted to a Paſſage. The *Hermonienſes* alone claim'd a free Paſſage, becauſe their Country lay ſo near Hell. Some mortal *Heroes* alſo, by the Favour of the Gods, were allow'd to viſit the infernal Realms, and return to Light; ſuch as *Hercules*, *Orpheus*, *Ulyſſes*, *Theſeus*, and *Æneas*.

This venerable Boatman of the lower World, is repreſented as a fat ſqualid old Man, with a buſhy grey Beard and rheumatick Eyes, his tatter'd Rags ſcarce covering his Nakedneſs. His Diſpoſition is mention'd as rough and moroſe, treating all his Paſſengers with the ſame impartial Rudeneſs, without Regard to Rank, Age or Sex. We ſhall in the Sequel ſee that *Charon* was indeed a real Perſon, and juſtly merited this Character.

After croſſing the *Acheron*, in a Den adjoining to the Entrance of *Pluto*'s Palace, was plac'd *Cerberus*, or the three-headed Dog, born of *Typhon* and *Echidna*, and the dreadful Maſtif, who guarded theſe gloomy Abodes. He fawn'd upon all who enter'd, but devour'd all who attempted to get back; yet *Hercules* once maſter'd him, and dragg'd him up to Earth, where in ſtruggling, a Foam dropp'd from his Mouth, which *produc'd the* poiſonous Herb, call'd *Aconite* or Wolf-Bane.

Heſiod gives *Cerberus* 50, and ſome 100 Heads; but he is more commonly repreſented with Three. As to the reſt he had the Tail of a Dragon, and inſtead of Hair, his Body was cover'd with Serpents of all Kinds. The dreadfulneſs of his Bark or Howl, *Virgil*'s *Æneid* VI. 416, and the intollerable Stench of his Breath, heighten'd the Deformity of the Picture, which of itſelf was ſufficiently diſagreeable.

CHAP. XXIV.

Of NOX *and her Progeny*, Death, Sleep, &c.

NOX was the moſt antient of the Deities, and *Orpheus* aſcribes to her the Generation of Gods and Men. She was even reckon'd older than *Chaos*. She had a numerous Offspring of imaginary Children, as *Lyſſa*, or Madneſs, *Erys*, or Contention, *Death*, *Sleep* and *Dreams*, all which ſhe bore without a Father. From her Marriage with *Erebus* proceeded *Old Age*, *Labour*, *Love*, *Fear*, *Deceit*, *Emulation*, *Miſery*, *Darkneſs*, *Complaint*, *Obſtinacy*, and *Partiality*, *Want*, *Care*, *Diſappointment*, *Diſeaſe*, *War* and *Hunger*. In ſhort, all the Evils which attend Life, and which wait round the Palace of *Pluto* to receive his Commands.

Death brings down all Mortals to the infernal Ferry. It is ſaid that her Mother *Nox* beſtow'd a peculiar Care in her Education, and that *Death* had a great Affection for her Brother *Somnus*, or Sleep, of whoſe Palace *Virgil* has given us a fine Deſcription, *Æneid* VI. 894. *Somnus* had ſeveral Children, of whom *Morpheus* was the moſt remarkable for his ſatyrical Humour, and excellent Talent in mimicking the Actions of Mankind.

Amongſt the *Eleans*, the Goddeſs *Nox*, or Night, was repreſented by a Woman holding in each Hand a Boy aſleep, with their Legs diſtorted; that in her Right was White, to

ſignify Sleep, that in her Left *Black*, to figure or repreſent *Death*. The Sacrifice offer'd to her was a *Cock*, becauſe of its Enmity to Darkneſs, and rejoicing at the Light. *Somnus* was uſually repreſented with Wings, to denote his univerſal Sway.

CHAP. XXV.

Of *the Infernal Judges*, Minos, Rhadamanthus, *and* Æacus.

AFTER entering the Infernal Regions, juſt at the Separation of the two Roads which lead to *Tartarus* and *Elyſium*, is plac'd the Tribunal of the three inexorable Judges, who examine the Dead, and paſs a final Sentence on departed Souls. The chief of theſe was *Minos* the Son of *Jupiter* by *Europa*, and Brother of *Rhadamanthus* and *Sarpedon*. After his Father's Death the *Cretans* would not admit him to ſucceed in the Kingdom, till praying to *Neptune* to give him a Sign, that God cauſed a Horſe to riſe out of the Sea, on which he obtained the Kingdom. Some think this alludes to his reducing theſe Iſlanders to Subjection, by Means of a powerful Fleet. It is added, that *Jove* kept him nine Years conceal'd in a Cave, to teach him Laws and the Art of Government.

Rhadamanthus his Brother was alſo a great Legiſlator. It is ſaid that having kill'd his Brother, he fled to *OEchalia* in *Bœotia*, where he married *Alcmena* the Widow of *Amphytrion*. His Province was to judge ſuch as died impenitent.

Æacus was the Son of *Jupiter* by *Ægina*. When the Iſle of *Ægina* (ſo call'd from his Mother) was depopulated by a Plague, his Father in Compaſſion to his Grief, chang'd all the Ants there into Men and Women. The Meaning of which Fable is, that when the Pyrates had depopulated the Country, and forc'd the People to fly to Caves, Æacus encourag'd

courag'd them to come out, and by Commerce and Induſtry recover what they had loſt. His Character for Juſtice was ſuch, that in a Time of univerſal Drought, he was nominated by the Delphic Oracle to intercede for *Greece*, and his Prayer was anſwer'd.

Rhadamanthus and *Æacus* were only inferior Judges, the firſt of whom examin'd the *Aſiaticks*, the latter the *Europeans*, and bore only plain Rods as a Mark of their Office. But all difficult Caſes were referr'd to *Minos*, who ſat over them with a Sceptre of Gold. Their Court was held in a large Meadow, call'd the Field of Truth. *Plato* and *Tully* add *Triptolemus* to theſe as a Fourth Judge.

CHAP. XXVI.

Of TARTARUS, *and the* Eumenides *or* Furies.

IN the Receſſes of the Infernal Regions lay the Seat or Abode of the wicked Souls, call'd *Tartarus*, repreſented by the Poets, as a vaſt deep Pit ſurrounded with Walls and Gates of Braſs, and totally depriv'd of Light. This dreadful Priſon is ſurrounded by the Waters of *Phlegethon*, which emit continual Flames. The Cuſtody of the unfortunate Wretches, doom'd to this Place of Puniſhment, is given to the *Eumenides*, or *Furies*, who are at once their Gaolers and Executioners.

The Names of theſe avengeful Siſters were *Tiſiphone*, *Alecto*, and *Megæra*; but they went by the general Apellation of the *Furiæ*, on account of the Rage and Diſtraction attending a guilty Conſcience: Of *Erynniæ* or *Erynnis*, becauſe of the Severity of their Puniſhment; and *Eumenides*, becauſe though cruel they were capable of Supplication, as *Oreſtes* found by following the Advice of *Pallas*. Their Birth is ſo differently related, that it is impoſſible to fix their Genealogy or Parentage. Indeed the *Theogony* of the *Greeks* and Romans requires

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an uncommon Clue to get out of the Labyrinth, which Fiction has contriv'd.

Though the Furies were implacable, they were ſuſceptible of Love. We find an Inſtance of this in *Tiſiphone*, who growing enamour'd with *Cythæron* an amiable Youth, and fearing to affright him by her Form, got a third Perſon to diſcloſe her Flame. He was ſo unhappy to reject her Suit, on which ſhe threw one of her Snakes at him, which twining round his Body ſtrangled him. All the Conſolation he had in Death was to be changed into a Mountain, which ſtill bears his Name.

Theſe Goddeſſes were ſo terrible, that it was in ſome Degree ſacrilegious to invoke their Name. Yet however the Objects of Terror, they had their Temples, as at *Athens* near the *Areopagus*, at *Caſina* in *Arcadia*, and at *Carmia* in the *Peloponeſus*. But their higheſt Solemnities were at *Telphuſia* in *Arcadia*, where their Prieſteſſes went by the Name of *Heſychydæ*, and the Sacrifices were perform'd at Midnight, amidſt a profound Silence, a black Ewe burnt whole being the Victim. No Wine was us'd in the Libations, but only limpid Water, or a Liquor made of Honey; and the Wreaths us'd, were of the Flowers of the *Narciſſus* and *Crocus* intermix'd.

The Mythologiſts have aſſign'd each of theſe Tormentreſſes their particular Department. *Tiſiphone* is ſaid to puniſh the Sins ariſing from Hatred and Anger; *Megæra* thoſe occaſion'd by Envy; and *Alecto* the Crimes owing to Ambition and Luſt. Some make but one Fury, call'd *Adraſtia*, the Daughter of *Jupiter* and *Neceſſity*, and the Avenger of all Vice.

The *Furies* are depictur'd with Hair compos'd of Snakes, and Eyes inflam'd with Madneſs, carrying in one Hand Whips and Iron Chains, and in the other flaming Torches, yielding a diſmal Light. Their Robes are black, and their Feet of Braſs, to ſhew their Purſuit though ſlow, is ſteddy and certain.

Is it poſſible to conceive, that after this ſolemn and horrid Repreſentation, the *Eumenides*, or *Furies*, ſhould be quite harmleſs Beings? And the very Deformities aſcrib'd to them the Symbols of national Joy and Repoſe. The *Egyptians* us'd theſe Figures to denote the Three Months of Autumn. The Serpents was with that People, the Hieroglyphic of Life and Happineſs, the Torch was the publick Indication of a Sacrifice, and they plac'd two Quails at the Feet of the Figure to ſignify, that the general Security was owing to the Plenty of the Seaſon. All this is elucidated by the Names of theſe viſionary Beings, *Tiſiphone* (1), *Alecto* (2), and *Megæra* (3); which are all deriv'd from Circumſtances relating to the Vintage.

(1) From *Tſaphan* to *incloſe* or to *hide*, and *Tſeponeh*, the Time of puting the Wine into Pitchers.
(2) From *Leket*, to *gather*.
(3) From *Migera* the ſinking of the Dregs, or the clarifying the Wine.

CHAP. XXVII.

Of the fabulous Perſons puniſh'd in Tartarus.

THE Poets, in order to people this diſmal Region, have plac'd here the *Giants* or *Titans*, who rebell'd againſt *Jupiter*, and who are bound in everlaſting Chains. They alſo mention ſeveral other notorious Criminals condemn'd to ſuffer here, the chief of whom follow:

Tityus was the Son of *Jupiter* and *Elara*, Daughter of the River *Orchomenius* in *Theſſaly*. His Father apprehenſive of *Juno*'s Jealouſy, it is ſaid, conceal'd him in the Earth, where he grew to a monſtrous Bulk. He reſided in *Panopæa*, where he became formidable for Rapine and Cruelty, till *Apollo* kill'd him for endeavouring to raviſh *Latona*, though others ſay he was ſlain by *Diana* for an Attempt on her Chaſtity. He was next ſent to *Tartarus*, and chain'd down on his Back, his Body taking up ſuch a Compaſs as to cover nine Acres.

In

In this Poſture two Vultures continually prey'd on his Liver, which ſtill grew again as faſt as it was conſum'd.

Phlegyas was the Son of *Mars*, and King of the *Lapithæ*, a People of *Theſſaly*: *Apollo* having debauch'd his Daughter *Coronis*, to revenge the Injury he ſet Fire to the Temple of *Delphos*, for which Sacrilege that God killed him with his Arrows, and thruſt him into *Tartarus*, where he is ſentenc'd to ſit under a huge Rock, which hanging over his Head threatens him with perpetual Deſtruction.

Ixion was the Son of *Mars* and *Piſidice*, or as others ſay of *Æthon* and *Piſone*. Having married *Dia* the Daughter of *Dioneus*, he promis'd very conſiderable Preſents to her Father for his Conſent; but to elude the Performance, he invited him to a Feaſt, and murdered him. Stung with Remorſe for the Crime he run mad, ſo that *Jupiter* in Compaſſion not only forgave him, but took him up into Heaven, where he had the Impiety to endeavour to corrupt *Juno*. *Jupiter* to be the better aſſur'd of his Wickedneſs, form'd a Cloud in the Shape of his Wife, upon which *Ixion* begot the *Centaurs*. But boaſting of his Happineſs, *Jove* hurl'd him down to *Tartarus*, where he lies fix'd on a Wheel encompaſs'd with Serpents, and which turns without ceaſing.

Siſiphus was a Deſcendant of *Æolus*, and married *Merope*, one of the *Pleiades*, who bore him *Glaucus*. His Reſidence was at *Epyra* in *Peleponeſus*, and he was a crafty Man. The Reaſons given for his Puniſhment are various, though all the Poets agree as to its Nature, which was to roll a great Stone to the Top of a Hill, from whence it conſtantly fell down again, ſo that his Labour was inceſſantly renew'd (1).

Tantalus a *Phrygian* Monarch, the Son of *Jupiter*, and the Nymph *Plota*, had the Impiety, in an Entertainment he gave the Gods, to kill his Son *Pelops* and ſerve him up as one of the Diſhes. All the Deities perceiv'd the Fraud but *Ceres*, who eat one of his Shoulders; but in Compaſſion to

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Salmoneus, King of *Elis*, *Virgil*, Æn. VI. 585. had the Preſumption to perſonate *Jupiter*, by driving a Charlot over a Bridge of Braſs, and caſting flaming Torches amongſt the Spectators, to imitate Thunder and Lightning. For this he was doom'd to the Tortures of this infernal Dungeon.

The *Belides* complete this fabulous Catalogue. They were the Daughters of *Danaus* the Son of *Belus* who was cotemporary with *Cecrops* King of *Athens*. This Prince who came from *Egypt*, into *Greece*, expell'd *Sthenelus* King of the *Argives* out of his Kingdom, and by different Wives had theſe fifty Siſters. His Brother *Egyptus*, with whom he had ſome Difference, propoſed a Reconciliation, by marrying his Fifty Sons with their fair Couſin *Germans*. The Wedding was agreed, but *Danaus* perfidiouſly directed each of his Daughters to murder their Huſbands on the Marriage Night. *Hypermneſtra* alone ſuffer'd *Lynceus* to eſcape to *Lyrcea* near *Argos* (2). The *Belides*, for this unnatural Crime, were condemn'd to draw Water out of a Well with Sieves, and pour it into a certain Veſſel; ſo that their Labour was without End, or Succeſs.

(2) He afterwards dethron'd *Danaus*.

CHAP. XXVIII.

Of the Elyſian *Fields, and* Lethe.

BY Way of Contraſt to *Tartarus*, or the Priſon of the Wicked, let us place the *Elyſian* Fields, or the happy Abodes of the Juſt and Good, of which *Virgil*, of all the antient

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antient Poets, has given us the moſt agreeable Picture, *Virgil*'s *Æneid* VI. 635. It were endleſs to give all the Variety of Deſcriptions, which a Subject of this Nature affords Room for. An eternal Spring of Flowers and Verdure, a Sky always ſerene, and fann'd by ambroſial Breezes, an univerſal Harmony and uninterrupted Joy embalm'd theſe delightful Regions. But at the End of a certain Period, the Souls plac'd here return'd to the World to re-animate new Bodies, before which they were oblig'd to drink at the River *Lethe* (1), whoſe Waters had the Virtue to create an Oblivion of all that had paſs'd in the former Part of their Lives.

To illuſtrate all this complex'd Chaos of Fable, let us once more have Recourſe to the *Egyptian* Mythology, where we ſhall find the whole Secret of *Tartarus* and the *Elyſian* Fields unravell'd. There was near each of the *Egyptian* Towns a certain Ground appointed for a common Burial-Place. That at *Memphis*, as deſcrib'd by *Diodorus*, lay on the other Side of the Lake *Acheruſia* (2) to the Shore of which the deceas'd Perſon was brought, and ſet before a Tribunal of Judges appointed to examine into his Conduct. If he had not paid his Debts his Body was deliver'd to his Creditors, till his Relations releas'd it, by collecting the Sums due. If he had not faithfully obſerv'd the Laws, his Body was left unburied, or probably thrown into a Kind of common Shore call'd *Tartarus* (3). The ſame Hiſtorian informs us, that near *Memphis* there was a leaking Veſſel into which they inceſſantly pour'd *Nile* Water, which Circumſtance gives ground to imagine, that the Place where unburied Bodies were caſt out, was ſurrounded with Emblems expreſſive of Torture or Remorſe, ſuch as a Man tied on a Wheel always in Motion; another whoſe Heart was the Prey of a Vulture; and a Third rolling a Stone up a Hill with fruitleſs Toil. Hence the Fables of *Ixion*, *Prometheus* and *Syſiphus*.

(1) Απο της ληθης, or *Oblivion*.

(2) From *Acharei*, *after*; and *iſh*, Man; comes *Achariiſh*, or the *laſt State of Man*, or *Acheron*, that is, the *ultimate Condition*.

(3) From the *Chaldaick Tarab*, *Admonition*, doubled comes *Tartarab*, or *Tartarus*, that is, an *extraordinary Warning*.

When

When no Accuſer appear'd againſt the Deceas'd, or the Accuſer was convicted of Falſhood, they ceaſed to lament him, and his Panegyrick was made; after which he was deliver'd to a certain ſevere Ferryman, who by Order of the Judges, and never without it, receiv'd the Body into his Boat (4) and tranſported it a-croſs the Lake, to a Plain embelliſh'd with Groves, Brooks, and other rural Ornaments. This Place was call'd *Elizout* (5), or the *Habitation of Joy*. At the Entrance of it, was poſited the Figure of a Dog with three Pair of Jaws, which they call'd *Cerberus* (6); and the Ceremony of Interment was ended by thrice (7) ſprinkling Sand over the Aperture of the Vault, and thrice bidding the Deceas'd *Adieu* All theſe wiſe Symbols addreſs'd as ſo many Inſtructions to the People, became the Sources of endleſs Fiction, when tranſplanted to *Greece* and *Rome*. The *Egyptians* regarded Death as a Deliverance (8). The Boat of Tranſportation they call'd *Beris* (9), or Tranquility; and the Waterman, who was impartial in the juſt Execution of his Office, they ſtyl'd *Charon* which ſignifies Inflexibility or Wrath.

(4) Sometimes the Judges denied even their Kings Funeral Rites on account of their Miſ-government.

(5) From *Elizout*, full Satisfaction, or a Place of Repoſe and Joy.

(6) They plac'd this Image on Account of that Animal's known Fidelity to Man. The three Heads denoted the three Funeral Cries over the Corpſe, which is the Meaning of the Name, from *Ceri* or *Cri*, an Exclamation; and *Ber* the Grave or Vault, comes *Cerber* or *Cerberus*, the Cries of the Grave.

(7) *Injecto ter pulvere. Horace*, Book I. Ode 28.

(8) They call'd it *Peloutah*, Alleviation or Deliverance. *Horace* has the ſame Thought.

Levare functum pauperem Laboribus.

(9) From *Beri*, Quiet, Serenity; whence *Diodorus Siculus* calls *Charon*'s Bark *Beris*.

CHAP. XXIX.
Of APOLLO.

THIS Deity makes one of the moſt conſpicuous Figures in the Heathen Theology, indeed not unjuſtly, *from the glorious Attributes* aſcrib'd to him of being the God of Light,

Light, *Medicine*, *Verſe* and *Prophecy*. *Tully* mentions four of this Name, the moſt antient of whom was the Son of *Vulcan*, and tutelary God of the *Athenians*; the Second a Son of *Corybas*, and born in *Crete*; the Third an *Arcadian* call'd *Nomion*, from his being a great Legiſlator; and the *laſt*, to whom the greateſt Honour is aſcrib'd, the Son of *Jupiter* and *Latona* (1), whoſe Beauty having gain'd the Affection of the King of the Gods, *Juno*, on her diſcovering her Pregnancy, drove her out of Heaven, and commanded the Serpent *Pytho* to deſtroy her, from whoſe Purſuit *Latona* fled to the Iſle of *Delos* in the Shape of a Quail (2), where ſhe was deliver'd of Twins, call'd *Diana* and *Apollo*, the latter of whom ſoon after his Birth, deſtroy'd the Monſter *Pytho* with his Arrows (3), though ſome defer the Time of this Victory till he came to riper Years. But *Latona*'s Troubles did not end here, for flying into *Lycia* with her Children, ſhe was denied the Water of the Fountain *Mela*, by the Shepherd *Niocles* and his Clowns, upon which ſhe turn'd them into *Frogs*. After ſettling her Son *Apollo* in *Lycia*, ſhe return'd to *Delos*, and *Diana* went to reſide in *Crete*.

The Adventures of *Apollo* are pretty numerous. The moſt remarkable are, his Quarrels with *Jupiter* on account of the Death of his Son *Æſculapius*, kill'd by that Deity on the Complaint of *Pluto*, that he decreas'd the Number of the Dead by the Cures he perform'd. *Apollo* to revenge this Injury kill'd the *Cyclops*, who forg'd *Jove*'s Thunderbolts, for which he was baniſh'd Heaven, and endur'd great Sufferings on Earth, being forc'd to hire himſelf as a Shepherd to (4) *Admetus* King of *Theſſaly*, during his exerciſing which Office he is ſaid to have invented the Lyre or Lute, to ſooth his

(1) The Daughter of *Cæus* the *Titan*, and *Phœbe*.

(2) Whence the Iſle was call'd *Ortygia*, though ſome ſay that *Neptune* rais'd it out of the Sea to give her Refuge.

(3) Some aſſert that *Diana* aſſiſted him in this Fight.

(4) Some give this Hiſtory another Turn, and tell us that *Apollo* being King of the *Arcadians*, and depos'd for his Tyranny, fled to *Admetus*, who gave him the Command of the Country lying near the River *Amphryſus*, inhabited by *Shepherds*.

Trouble.

Trouble. In this Retirement an odd Incident happen'd to him; *Mercury* was born in the Morning, by Noon he had learn'd Muſick, and compos'd the *Teſtudo*, and in the Evening coming to *Apollo* he ſo amus'd him with this new Inſtrument, that he found an Opportunity to ſteal his Cattle. *Apollo* diſcovering the Theft, and inſiſting on Reſtitution, the ſly Deity ſtole his Bow and Arrows; ſo that he was forc'd to change his Reſentment into Laughter (5).

From *Theſſaly*, *Apollo* remov'd to *Sparta*, and ſettled near the River *Eurotas*, where he fell in Love with a fair Boy call'd *Hyacinthus*, with whom being at Play, *Zephyrus* through Envy blew *Apollo*'s Quoit at his Head, and kill'd him on the Spot. To preſerve his Memory, the God from his Blood rais'd the Flower which bears his Name (6). Though according to others he only ting'd with it the Violet (which was white before) into a Purple. *Ovid* has given us this Story with his uſual Art (7).

Cypariſſus a beautiful Boy, a Favourite of *Apollo*, being exceſſively griev'd for the Death of a Fawn or Deer he lov'd, was chang'd by him to a *Cypreſs Tree*, which is ſince ſacred to Funeral Rites.

Apollo next viſited *Laomedon* King of *Troy*, where finding *Neptune* in the ſame Condition with himſelf, and exil'd from Heaven, they agreed with that King to furniſh Bricks to build the Walls of his Capital; but being cheated of their promis'd Reward, *Apollo* ſent a Peſtilence, which made great Havock. He alſo aſſiſted *Alcathous* in building a Labyrinth,

(5) *Te Boves olim, niſi reddidiſſes*
Per dolum amotas, puerum minaci
Voce dum terret, Viduus Pharetra
Riſit Apollo. *Horat.* Lib. I. Ode X. l. 10.

(6) The Hyacinth or Violet.

(7) *Talia dum vero memorantur* Apollinis *ore,*
Ecce Cruor, qui fuſus humi ſignaverat Herbam,
Deſinit eſſe Cruor!——Tirioque nitentior Oſtro
Flos oritur; formamque capit, quam Lilia: Si non
Purpureus color huic, Argenteus eſſet in illis.
Ovid Metamorph. Lib. X. 209.

in

in which was a Stone on which he us'd to repoſit his *Lyre*, and which emitted an harmonious Sound on the ſlighteſt Stroke.

Though *Apollo* was diſtinguiſh'd for his Excellency in Muſick, yet he was extremely jealous of Rivalſhip on this Head. It was on this Account the Muſes were under his immediate Protection *(8)*, and the Graſhopper was conſecrated to him by the *Athenians* on account of its Harmony *(9)*. We find *Midas* King of *Phrygia* being conſtituted Judge between him and *Pan*, who pretended to vye with him for Harmony, and giving Judgment for the latter, rewarded with a Pair of Aſſes Ears, to point out his bad Taſte *(10)*. *Ovid* has deſcrib'd this Story in an agreeable Manner. *Linus*, who excell'd all Mortals in Muſick, preſuming to ſing with *Apollo*, was puniſh'd with Death; nor did *Marſyas* the Satyr eſcape much better, for having found a Flute or Pipe which *Minerva* threw away *(11)* he had the Vanity to diſpute the Prize with *Apollo*, who being decreed Victor, hung up his Antagoniſt on the next Pine Tree, and flea'd him alive; but afterwards changed him into a River, which falls into the *Meander*.

This Deity was ſo ſkill'd in the Bow, that his Arrows were always fatal. *Python* and the *Cyclops* experienc'd their Force. When the Giant *Tityus* endeavour'd to raviſh *Diana*, he transfix'd and threw him into Hell, where two Vultures prey on his Liver. *Niobe* the Daughter of *Tantalus* and Wife of *Amphion*, being happy in ſeven Sons, and as many Daughters, was ſo fooliſh as to prefer herſelf to *Latona*. This ſo enrag'd *Apollo* and *Diana*, that the former ſlew her Sons with his Darts, and the latter kill'd her Daughters in the Embraces of their Mother, whom *Jupiter* in Compaſſion to her inceſ-

(8) He was the Preſident of the Muſes, as the God of Poetry.

(9) The Grecian Poets celebrate the Graſhopper as a very muſical Inſect, that ſings amongſt the higheſt Branches of the Trees; ſo that it muſt have been a very different Creature from the Graſhopper known to us. See the Notes in *Cooke*'s *Heſiod*.

(10) *Ovid* Book XI. Fab. III. l. 90.

(11) *Becauſe* as ſhe blew it, ſeeing herſelf in a Fountain, ſhe found it *deform'd her Face.*

ſant

ſant Grief, turn'd into a *Stone*, which ſtill emits Moiſture inſtead of Tears *(12)*.

The true Meaning of the Fable of *Niobe* is this; it ſignify'd the Annual Inundation of *Egypt*. The Affront ſhe offer'd to *Latona* was a Symbol, to denote the Neceſſity ſhe laid that People under of retreating to the higher Grounds. The 14 Children of *Niobe* are the 14 Cubits, that mark'd the Increaſe of the *Nile (13)*. *Apollo* and *Diana* killing them with their Arrows, repreſents Labour and Induſtry overcoming theſe Difficulties, after the Retreat of the Flood. *Niobe's* being turn'd to a Stone, was owing to an Equivocation. The Continuance of *Niobe* was the Preſervation of *Egypt*. But the Word *Selau*, which ſignify'd Safety, by a ſmall Alteration *(Selaw)* expreſs'd a Stone. Thus *Niobe* became a real Perſon metamorphos'd to a Rock.

Apollo reſembled his Father *Jupiter*, in his great Propenſity to Love. He ſpent ſome Time with *Venus* in the Iſle of *Rhodes*, and during their Interview it is ſaid the Sky rain'd Gold, and the Earth was cover'd with Lillies and Roſes. His moſt celebrated Amour was with *Daphne*, (the Daughter of the River *Peneus)* a Virgin of *Theſſaly*, who was herſelf prepoſſeſs'd in Favour of *Leucippus*, a Youth of her own Age. *Apollo*, to be reveng'd on his Rival, put it in his Head to diſguiſe himſelf amongſt the Virgins who went a Bathing, who diſcovering the Deceit, ſtabb'd him. After this the God purſued *Daphne*, who flying to preſerve her Chaſtity, was, on her Intreaties to the Gods, changed into a Laurel *(14)*, whoſe Leaves *Apollo* immediately conſecrated to bind his Temples, and made that Tree the Reward of Poetry.

The Nymph *Bolina*, rather than yield to his Suit, threw

(12) *Ovid* Book VI. l. 310.

(13) The Statue of *Nile* in the *Tuilleries* at *Paris*, has 14 Children plac'd by it, to denote theſe Cubits.

(14) *Ovid*, Book I. 556.

——— *graſping at empty Praiſe*
He ſnatch'd at Love, *and fill'd his Arms with* Bays.
Waller.

herſelf

herſelf into the Sea, for which he render'd her immortal: Nor was he more ſucceſsful in his Courtſhip of the Nymph *Caſtalia*, who vaniſh'd from him in the Form of a Fountain, which was afterwards ſacred to the Muſes (15). He debauch'd *Leucothoe* Daughter of *Orcamus*, King of *Babylon*, in the Shape of her Mother *Eurynome*. *Clytie* her Siſter jealous of her Happineſs diſcover'd the Amour to their Father, who order'd *Leucothoe* to be buried alive. Her Lover, in Pity to her Fate, pour'd Nectar on the Grave, which turn'd the Body into the Tree, which weeps the Gum call'd Frankincenſe. He then abandon'd *Clytie* who pin'd away, continually looking on the Sun, till ſhe became the *Heliotrope* or Sun-Flower (16).

Of the Children of *Apollo* we ſhall ſpeak more at large in the following Section.

Apollo had a great Variety of Names, either taken from his principal Attributes, or the chief Places where he was worſhipp'd. He was call'd *Phœbus* on account of his *Splendor*, and *Delius*, either for his revealing Things conceal'd, or his being born at *Delos*. He was ſtil'd *Pæan* from his killing the *Python* (17). *Nomius* and *Agræus*, from his feeding of Cattle and making Laws; *Cynthius* from Mount *Cynthius* in *Delos*. The *Latins* call'd him *Sol*.

The principal Places where he was worſhipp'd were *Chryſus*, *Tenedos*, *Cylla*, *Cyrrha*, *Patræa*, *Claros*, *Abæa*, a City in *Lycia*, at *Miletus*, and amongſt the *Mæonians*, from all which Places he was denominated. He had an Oracle and Temple at *Tegyra*, near which were two remarkable Fountains, call'd the *Palm* and the *Olive*, on account of the Sweetneſs and Tranſparency of the Water. He had an Oracle at *Delos* for Six Months in the Summer Seaſon, which for the reſt of the Year was remov'd to *Patara* in *Lycia*, and theſe Removals

(15) Thence call'd *Caſtalian* Siſters.

(16) *Ovid*, Book IV. 205.

(17) During this Action, it is ſaid his Mother *Latona* and *Diana* encourag'd him with crying out *Io Pæan! Io Pæan!* which Words became afterwards us'd in all Triumphs and Ovations.

were

were made with great Solemnity. But his moſt celebrated Temple was at *Delphos* (18), the Original of which was thus: *Apollo* being inſtructed in the Art of Divination by *Pan* the Son of *Jupiter*, and the Nymph *Thymbris*, went to this Oracle, where at that Time *Themis* gave her Anſwers; but the Serpent *Pytho* hindering him from approaching the Oracle, he ſlew him and ſo took Poſſeſſion of it. His Temple here, in Proceſs of Time, became ſo frequented, that it was call'd the *Oracle of the Earth*, and all the Nations and Princes in the World vied with each other in their Munificence to it. *Crœſus*, King of *Lydia* gave at one Time a Thouſand Talents of Gold to make an Altar there. *Phalaris* the Tyrant of *Agrigentum* preſented it a brazen Bull, a Maſter-piece of Art. The Reſponſes here were delivered by a Virgin Prieſteſs (19) call'd *Pythia*, or *Phœbas*, plac'd on a Tripos (20), or Stool with three Feet, call'd alſo *Cortina* from the Skin of the *Python* with which it was cover'd. It is uncertain after what Manner theſe Oracles were deliver'd, though *Cicero* ſuppoſes the *Pithoneſs* was inſpir'd, or rather intoxicated by certain Vapours which aſcended from the Cave. In *Italy*, *Apollo* had a celebrated Shrine at Mount *Soracte*, where his Prieſts were ſo remarkable for Sanctity, that they could walk on burning Coals unhurt. The *Romans* erected him many Temples. After the Battle of *Actium*, which decided the Fate of the World, and ſecur'd the Empire to *Auguſtus*, this Prince not only built him a Chapel on that Promontary, and renew'd the ſolemn Games to him; but ſoon after rais'd a moſt magnificent Temple to him on Mount *Palatine* in *Rome*, the whole of *Clarian* Marble. The

(18) In *Bœotia*, ſuppos'd by the Antients to lye in the Centre of the World, becauſe *Jupiter* having at one Time ſent out two Eagles, one to the Weſt and the other Eaſtward, they met here, in Memory of which a golden Eagle was depoſited in the Temple.

(19) Some ſay that the *Pythoneſs* being once debauched, the Oracles were afterwards delivered by an old Woman in the Dreſs of a young Maid.

(20) Authors vary as to the *Tripos*, ſome making it a Veſſel in which the Prieſteſs bath'd.

Gates were of Ivory exquiſitely carved, and over the Frontiſpiece was the Solar Chariot and Horſes of maſſy Gold. The Portico contain'd a noble Library of the *Greek* and *Latin* Authors. Within, the Place was decorated with noble Paintings, and a Statue of the God by the famous *Scopas*, attended by a Gigantic Figure in Braſs Fifty Feet high. In In the Area were four Brazen Cows, repreſenting the Daughters of *Prætus* King of the *Argives*, who were changed into that Form for preſuming to rival *Juno* in Beauty. Theſe Statues were wrought by *Myron*.

The uſual Sacrifices to *Apollo*, were *Lambs*, *Bulls* and *Oxen*. The Animals ſacred to him were the *Wolf*, from his acuteneſs of Sight; the *Crow* from her Augury, or foretelling the Weather; the *Swan* from its divining its own Death; the *Hawk* from its Boldneſs in Flight; and the *Cock* from its foretelling his Riſe. The *Graſhopper* was alſo reckon'd agreeable to him on account of its Muſick. Of Trees, the *Laurel*, *Palm*, *Olive* and *Juniper*, were moſt in Eſteem with him. All young Men, when their Beards grew, conſecrated their Locks in his Temple, as the Virgins did theirs in the Temple of *Diana*.

The four great Attributes of *Apollo* were *Divination*, *Healing*, *Muſick*, and *Archery*; all which manifeſtly refer to the *Sun*. Light diſpelling Darkneſs is a ſtrong Emblem of Truth diſſipating Ignorance: What conduces more to Life and Health than the Solar Warmth? Or can there be a juſter Symbol of the Planetary Harmony than *Apollo*'s (21) Lyre? As his Darts are ſaid to have deſtroy'd the Monſter *Python*, ſo his Rays dry up the noxious Moiſture, which is pernicious to Vegetation and Fruitfulneſs.

The *Perſians*, who had a high Veneration for this Planet, ador'd it by the Names of *Mithra* and *Oroſmanes*. The *Egyptians* worſhipp'd him by thoſe of *Oſiris* and *Orus*, and from their Antiquities, let us now ſeek ſome Illuſtration of the Birth and Adventures of *Apollo*.

(21) *The ſeven Strings* of which are ſaid to repreſent the ſeven Planets.

The

The *Iſis*, which pointed out the *Neomenia* or Monthly Feſtival before their annual Inundation, was the ſymbolical Figure of a Creature with the upper Part of a Woman, and the hinder of a Lizard plac'd in a reclining Poſture. This they call'd *Leto* (22), and us'd it to ſignify to the People the Neceſſity of laying in the Proviſions of *Olives*, parch'd Corn, and ſuch other Kinds of dry Food, for their Subſiſtence during the Flood. Now when the Waters of the *Nile* decreas'd time enough to allow them a Month, before the Entrance of the Sun into *Sagitarius*, the *Egyptian* Farmer was ſure of Leiſure enough to ſurvey and ſow his Ground, and of remaining in abſolute Security till Harveſt. This Conqueſt of the *Nile* was repreſented by an *Orus*, or Image arm'd with Arrows, and ſubduing the Monſter *Python*. This they call'd *Ores* (23), or *Apollo* (24). The Figure of *Iſis* above-mention'd, they alſo ſtyl'd *Deione*, or *Diana* (25), and they plac'd in her Hand the *Quail*, a Bird, which with them was the Emblem of Security (26).

Theſe Emblems carried by the *Phœnicians* into *Greece*, gave Riſe to all the Fable of *Latona*, perſecuted by the *Python*, and flying to *Delos* in the Form of a Quail, where ſhe bore *Orus* and *Dione*, or *Apollo* and *Diana*. Thus (as on former Occaſions) the Hieroglyphicks, only deſign'd to point out the regular Feſtivals, and to inſtruct the People in what they were to do, became in the End the Objects of a ſenſeleſs and groſs Idolatry.

When *Tyre* was beſieged by *Alexander*, the Citizens bound the Statue of *Apollo* with Chains of Gold; but when that Conqueror took the Place he releas'd the Deity, who thence obtain'd the Name of *Philaxandrus*, or the Friend of *Alexander*. At *Rhodes*, where he was worſhipp'd in a peculiar

(22) From *Leto*, or *Letoah*, a *Lizard*.
(23) From *Hores* the Deſtroyer or Waſter.
(24) *Apollo* ſignifies the ſame.
(25) From *Dei*, Sufficiency; comes *Deione*, Abundance.
(26) *Selave* in the *Phœnician* ſignifies *Security*, as alſo a *Quail*; hence they us'd the Quail to ſignify the Thing. The Latin Words Salus and *Salvo* are deriv'd from hence.

Manner, there was a Coloſſal Image of him at the Mouth of the Harbour ſeventy Cubits high *(27)*.

Phœbus (28) was very differently repreſented in different Countries and Times according to the Character he aſſum'd. To depicture the Sun the *Perſians* us'd a Figure with the Head of a Lion, cover'd with a *Tiara*, in the *Perſian* Garb, and holding a mad Bull by the Horns; a Symbol plainly of *Egyptian* Original. The latter People expreſs'd him ſometimes by a Circle with Rays; at other Times by a Sceptre, with an Eye over it.

Under the Character of the Sun, *Apollo* was depicted in a Chariot drawn by four Horſes, whoſe Names the Poets have taken Care to give us as well as thoſe of *Pluto (29)*. The Poets feign'd each Night, that he went to Reſt with *Thetis* in the Ocean, and that the next Morning the Hours got ready his Horſes for him to renew his Courſe, *(*ſee *Cambray*'s *Telemaque* for a Picture*)* and unbarr'd the Gates of Day. It is no Wonder they have been laviſh on a Subject, which affords ſuch extenſive Room for the Imagination to diſplay itſelf, as the Beauties of the Sun-riſing. When repreſented as *Liber Pater (30)*, he bore a Shield to ſhew his Protection of Mankind. At other Times he was drawn as a beardleſs Youth, his Locks diſhevell'd, and crown'd with Lawrel, holding a Bow in his Right-Hand with his Arrows, and the Lyre in his Left. The Palace of the Sun has been admirably deſcrib'd by *Ovid*, as well as his Car, in the ſecond Book of his *Metamorphoſis*.

(27) We ſhall ſpeak of this hereafter.

(28) From *Pheob*, the Source, and *ob* the Overflowing, or the *Source of the Inundation*, the *Egyptians* expreſſing the annual Exceſs of the *Nile* by a Sun with a River proceeding from its Mouth.

(29) *Pyroeis*, *Eous*, *Æthon*, and *Phlegon*.

(30) *Virgil* gives him this Name in his firſt Georgic;

——*Vos, O clariſſima Mundi*
Lumina, labentem cælo qui ducitis annum,
Liber & *alma* Ceres.

CHAP.

CHAP. XXX.

Of the Sons or Offspring of Apollo, Æſculapius, Phaeton, Orpheus, Idmon, Ariſtæus, *&c.*

AS *Apollo* was a very gallant Deity, ſo he had a very numerous Iſſue, of which it is neceſſary to give ſome Account, as they make a conſiderable Figure in poetical Hiſtory. The firſt and moſt noted of his Sons was *Æſculapius*, whom he had by the Nymph *Coronis*. Some ſay that *Apollo* ſhot his Mother, when big with Child of him, on account of her Infidelity; but repenting the Fact ſav'd the Infant, and gave him to *Chiron* to be inſtructed (1) in Phyſick. Others report, that as King *Phlegyas* her Father was carrying her with him into *Peloponneſus*, her Pains ſurpriz'd her on the Confines of *Epidauria*, where to conceal her Shame ſhe expos'd the Infant on a Mountain. However this be, under the Care of his new Maſter, he made ſuch a Progreſs in the Medical Art, as gain'd him a high Reputation; ſo that he was even reported to raiſe the Dead. His firſt Cures were wrought upon *Aſcles* King of *Epidaurus*, and *Aunes* King of *Daunia*, which laſt was troubled with ſore Eyes. In ſhort, his Succeſs was ſo great, that *Pluto* who ſaw the Number of his Ghoſts daily decreaſe, complain'd to *Jupiter*, who kill'd him with his Thunder-bolts.

Cicero reckons up three of this Name. The firſt the Son of *Apollo* worſhipp'd in *Arcadia*, who invented the Probe, and Bandages for Wounds; the Second the Brother of *Mercury*, kill'd by Lightning; and the Third the Son of *Arſippus* and *Arſione*, who firſt taught the Art of Tooth-drawing and Purging. Others make *Æſculapius* an *Egyptian* King of *Memphis* antecedent by a thouſand Years to the *Æſculapius* of

(1) *Ovid*, who relates the Story of *Coronis* his fanciful Way, tells us, that *Corvus*, or the *Raven*, who diſcover'd her Amour, had by *Apollo*, his Feathers chang'd from *Black to White*.

the

Father *Phœbus*, who receiv'd him with great Tenderneſs, and to allay his Diſquietude, ſwore by *Styx* to grant whatever he requeſted, as a Mark of his acknowledging him for his Son. *Phaeton* boldly ask'd the Direction of the Solar Chariot for one Day. The Father at once griev'd and ſurpriz'd at the Demand, us'd all Arguments in vain to diſſuade him from the Attempt; but being by his Oath reduc'd to ſubmit to his Obſtinacy, he gave him the Reins, with the beſt Directions he could how to uſe them. The Ambition of our young Adventurer was too fatal to himſelf. He loſt his Judgment and Way together, and *Jupiter*, to prevent his ſetting the World on Fire, was oblig'd with his Thunderbolts to hurl him from his Seat into the River *Eridanus*, or *Po*. His Siſters *Phaethuſa*, *Lampetia* and *Phœbe* lamented his Loſs ſo inceſſantly upon the Banks, that the Gods chang'd them into *Black Poplar Trees*, whoſe Juice produces the *Electrum*, or *Amber*. *Cycnus* King of *Liguria*, no leſs griev'd for his Loſs, was chang'd into a *Swan*, a Bird which became after ſacred to *Apollo*. This Story makes a very conſiderable Figure in *Ovid* (7), who has out-done himſelf on this Subject.

A late Author offers an ingenious Conjecture, with Regard to this Fable (8). Linnen-Cloth was the great Manufacture of *Egypt*, and the Bleaching of it conſequently of great Importance. The *Horus*, or Image, expos'd for directing this, was a Youth with Rays round his Head, and a Whip in his Hand, ſeated on an Orb, to which they gave the Name of *Phaeton* (9), and *Ben Climmah* (10). Probably the Months of *May*, *June*, and *July*, were the three Siſters of *Phaeton*, becauſe during theſe Months they waſhed their Linnen white, of which *Cycnus*, or the Swan, the Friend of *Phaeton*, is a further Symbol. Now as the Word *Albanoth*

(7) *Ovid Metamorph.* Lib. II. in incipio.
(8) *La Pluche* Hiſt. de-Cieux.
(9) From *Pha* the Month; and *Eton* Linnen, is made *Phaeton*; that is the Indiction of the Linnen-works.
(10) *Ben-Climmah*, the Son of Hot-weather. Hence the Story of *Phaeton's* burning the World.

applied

applied to theſe Months *(11)*, ſignifies alſo *Poplar Trees*, it gave Riſe to this Metamorphoſis.

Orpheus was the Son of *Phœbus*, by the Muſe *Calliope (12)*. He was born in *Thrace*, and reſided near Mount *Rhodope*, where he married *Eurydice* a Princeſs of that Country. *Ariſteus* a neighbouring Prince who fell in Love with her, attempted to ſurprize her; and in her Flight, to eſcape his Violence, ſhe was kill'd by the Bite of a Serpent. Her diſconſolate Huſband was ſo affected at his Loſs, that he deſcended by the Way of *Tænarus* to Hell, in order to recover her. As Muſic and Poetry were to him hereditary Talents, he exerted them in ſo powerful a Manner, that *Pluto* and *Proſerpine* were ſo far touch'd, as to reſtore him his belov'd Conſort on *one* Condition, that he ſhould not look back on her, till they came to the Light of the World. His impatient Fondneſs made him break this Article, and he loſt her for ever. Griev'd at her Loſs he retir'd to the Woods and Foreſts, which it is ſaid were ſenſible of his Harmony *(13)*. But the *Mænades* or *Bacchæ*, either incens'd at his vowing a widow'd Life, or as others ſay, inſtigated by *Bacchus*, whoſe Worſhip he neglected *(14)*, tore him in Pieces, and ſcatter'd his Limbs about the Fields, which were collected and bury'd by the *Muſes*. His Head and Harp, which were caſt into the *Hebrus*, were carried to *Leſbos*, and the former interr'd there. His *Harp* was tranſported to the Skies, where it forms one of the Conſtellations. He himſelf was chang'd into a Swan, and left a Son call'd *Methon*, who founded in *Thrace* a City of his own Name. *Ovid* has given us this whole Story *(15)*, but contrary to his uſual Method, has

(11) *Albanoth*, or *Lebanoth*, ſignifies the whitening Fields, or Yards for Bleaching.

(12) Some make him the Son of *Oeagrus* and *Calliope*.

(13) *Ovid Metam.* Lib. XI. in incipio.

(14) Others ſay by *Venus*, on account of his deſpiſing her Rites, and that the Nymphs, excited by her, tore him in Pieces, in ſtruggling who ſhould have him.

(15) In his Xth and XIth Books.

broke

broke the Thread of it, by interſperſing it in different Parts of his Work.

It is certain that *Orpheus* may be plac'd as the earlieſt Poet of *Greece*, where he firſt introduc'd *Aſtronomy*, *Divinity*, *Muſick* and *Poetry*, all which he had learn'd in *Egypt*. He wrote many Volumes in natural Philoſophy and Antiquities *(16)*, of which only a few imperfect Fragments have eſcaped the Rage of Time. In his Book of *Stones* he ſays of himſelf, 'he could underſtand the Flight and Language of Birds, ſtop 'the Courſe of Rivers, overcome the Poiſon of Serpents, 'and even penetrate the Thoughts of the Heart *(17)*.'

Let us ſeek the Origin of this Fable once more in *Egypt*, the Mother Country of Fiction. In *July*, when the Sun enter'd *Leo*, the Nile overflowed all the Plains. To denote the publick Joy at ſeeing the Inundation riſe to its due Height, they exhibited an *Horus*, or Youth playing on the Lyre or *Siſtrum*, and ſitting by a tame Lyon. When the Waters did not increaſe as they ſhould, this *Horus* was repreſented ſtretch'd on the Back of a Lyon as dead. This Symbol they call'd *Oreph*, or *Orpheus (18)*, to ſignify that Agriculture was then quite unſeaſonable and dormant. The Songs they amus'd themſelves with at this dull Seaſon, for Want of Exerciſe, were call'd the *Hymns* of *Orpheus*, and as Huſbandry reviv'd immediately after, it gave Riſe to the Fable of *Orpheus* returning from Hell. The *Iſis* plac'd near this *Horus*, they call'd *Euridyce (19)*, and as the *Greeks* took all theſe Figures in the literal and not the Emblematical Senſe, they made *Eurydice* the Wife of *Orpheus*.

(16) He wrote a Book of *Hymns* and Treatiſes on the Generation of the Elements; on the Giants War; on the Rape of *Proſerpine*; on the Labours of *Hercules*; of Stones; on the Rites and Myſteries of the *Egyptians*.

(17) This probably gave Riſe to the Fable of his making Rocks and Foreſts move to his Lyre.

(18) From *Oreph*, Occiput, or the back Part of the Head.

(19) From *Eri*, a Lyon; and *Daca*, tamed, is formed *Eridaca*, *Eurydice*, or the Lyon tamed, *i. e.* the Violence, or Rage of the Inundation *overcome*.

Idmon

Idmon was the Son of *Apollo* by *Aſterie*, and attended the *Argonauts* in their Expedition to *Colchos*, being fam'd for his Skill in Augury; but wandering from his Companions, as they occaſionally landed, he was kill'd by a wild Boar.

Another of the Children of *Apollo* was *Linus*, whom he had by the Nymph *Terpſichore*. He was born at *Thebes*, and eminent for Learning, if it be true that *Thamyris*, *Orpheus*, and *Hercules*, were all his Scholars. Some ſay he was ſlain by the latter for ridiculing him; but if *Orpheus* (as others affirm) liv'd 100 Years before *Hercules*, it is rather probable that *Linus* was the Diſciple of *Orpheus*. However this be, *Linus* wrote on the Origin of the World, the Courſes of the Sun and Moon, and the Production of Animals; but of theſe not the leaſt Fragments remain.

After all, *Linus* was only an *Horus*, or Symbol of the *Egyptians*, which the *Greeks*, according to Cuſtom, perſonated. At the End of Autumn or Harveſt, the *Egyptians* fell to their Night-work of making Linnen-Cloth (20), and the Figure then expos'd was call'd *Linus* (21), and denoted the ſitting up or watching during the Night.

Ariſtæus was the Son of *Apollo* by *Cyrene*, a Virgin Nymph, who us'd to accompany him in hunting, and whom he firſt fell in Love with on ſeeing her encounter a Lyon. He was born in *Lybia*. He receiv'd his Education from the *Nymphs*, who taught him to extract Oil from Olives, and to make Honey, Cheeſe and Butter; all which Arts he communicated to Mankind. On this account he was regarded as a rural Deity. From *Africa* he paſs'd into *Sardinia* and *Sicily*, from whence he travell'd into *Thrace*, where *Bacchus* initiated him in his Myſteries. We have already mention'd how his Paſſion occaſion'd the Death of *Eurydice*, to revenge which the Wood-Nymphs deſtroy'd his Bee-Hives. Concern'd at this Loſs he adviſ'd with his Father, and was told by the Oracle, to ſacrifice Bulls to appeaſe her Shade; which Coun-

(20) This was their chief Manufacture.

(21) *Linus*, from *Lyn*, to watch, whence our Word Linnen, that is, the *Work*, for the *Time* of doing it.

ſel following, the Bees which iſſued from the Carcaſſes fully ſupplied the Damages he had ſuſtain'd *(22)*. He died near Mount *Hæmus*, and was deify'd on account of the Services he had done to Mankind by his uſeful Inventions. He was alſo honour'd in the Iſle of *Coos*, for his calling the *Eteſian Winds* to relieve them in an exceſſive Time of Heat. *Herodotus* ſays, that he appeared at *Cyzicum* after his Death, and three Hundred and forty Years after, was ſeen in *Italy* at *Metapontum*, where he injoin'd the Inhabitants to erect a Statue to him near that of *Apollo*, which on conſulting the Oracle, they performed.

Circe was the Daughter of *Phœbus* by *Perſis*, the Child of *Oceanus*, and a celebrated Sorcereſs. Her firſt Huſband was a King of the *Sarmatæ*, whom ſhe poiſon'd, for which ſhe was expell'd the Kingdom, and fled to a Promontory on the Coaſt of *Tuſcany*, which afterwards took her Name. Here ſhe fell in Love with *Glaucus*, one of the Sea Deities, who preferring *Scylla* to her, ſhe chang'd her into a Sea Monſter. *Picus*, King of the *Latins*, her next Favourite, for rejecting her Addreſſes, was metamorphoſed into a *Woodpecker*.

The moſt remarkable of *Circe*'s Adventures was with *Ulyſſes*. This Prince returning from *Troy*, was caſt away on her Coaſt, and his Men, by a Drink ſhe gave them, transform'd to *Swine* and other Beaſts. *Ulyſſes* was preſerv'd by *Mercury*, who gave him the Herb *Moly*, to ſecure him from her Inchantments, and inſtructed him when ſhe attempted to touch him with her Wand, to draw his Sword, and make her ſwear by *Styx* ſhe would uſe him as a Friend, otherwiſe he would kill her. By this Means he procur'd the Liberty of his Companions, and continued a Year with *Circe*, who bore him two Children, *viz. Agrius* and *Latinus*. *Circe* had a Sepulchre in one of the Iſles call'd *Pharmacuſæ* near *Salamis*.

Circe was no other than the *Egyptian Iſis*, whoſe *Horus*, or attending Image, every Month aſſuming ſome different

(22) Virgil has introduced this Story with great Elegance and Propriety, in his IVth *Georgick*, l. 314.

Form,

Form, as a human Body, with the Heads of a Lyon, Dog, Serpent, or Tortoiſe, gave Riſe to the Fable of her changing Men by her Inchantments into theſe Animals. Hence the *Egyptians* gave her the Name of *Circe*, which ſignifies the *Ænigma*, or myſterious Wrapper.

Apollo had many other Children. *Æthuſa* the Daughter of *Neptune* bore him *Elutherus*. By *Evadne* he had *Janus*: By *Atria*, *Miletus*, *Oaxes* and *Arabus*, who gave his Name to *Arabia*: By *Melia* he had *Iſmenius* and *Tænarus*. By *Aglaia*, *Theſtor*; by *Manto*, *Mopſus*; by *Anathrippe*, *Chius*; by *Achalide* he had *Delphus*, and many others too tedious to enumerate.

CHAP. XXXI.

Of the Muſes, *and* Pegaſus, *the* Graces *and the* Syrens.

THESE celebrated Goddeſſes, the *Muſes*, were the Daughters of *Jupiter* and *Mnemoſyne*, though ſome think them born of *Cælus*. Their Number at firſt was only three or four (1), but *Homer* and *Heſiod* have fixed it at *Nine* (2), which it has never ſince exceeded. They were born on Mount *Pieris*, and educated by the Nymph *Eupheme*.

They had many Appellations common to them all, as *Pierides* from the Place of their Birth. *Heliconides* from Mount *Helicon* in *Bæotia*: *Parnaſſides*, from the Hill of *Parnaſſus* in *Phocis*: *Citherides* from Mount *Citheron*, a Place they much frequented: *Aonides* from *Aonia*; *Hippocranides*, *Agannipides* and *Caſtalides*, from different Fountains conſecrated to them, or to which they were ſuppoſed to reſort.

(1) *Mneme*, *Aede*, *Melete*, that is *Memory*, *Singing* and *Meditation*, to which ſome add *Thelxiope*.

(2) Some aſſign as a Reaſon for this, that when the Citizens of *Sicyon* directed three ſkilful Statuaries, to make each three Statues of the three Muſes, they were all ſo well executed, that they did not know which to *chuſe*, *but* erected all the Nine, and that *Heſiod* only gave them Names.

In

In general they were the tutelar Goddeſſes of all ſacred Feſtivals and Banquets, and the Patroneſſes of all polite and uſeful Arts. They ſupported Virtue in Diſtreſs, and preſerv'd worthy Actions from Oblivion. *Homer* calls them the *Miſtreſſes* and *Correctreſſes* of *Manners* (3). With Regard to the Sciences, theſe Siſters had each their particular Province or Department, though Poetry ſeem'd more immediately under their united Protection.

Calliope (ſo call'd from the *ſweetneſs* of her *Voice*) preſided over *Rhetorick*, and was reckon'd the firſt of the Nine Siſters.

Clio the Second (4), was the Muſe of Hiſtory, and takes her Name from her immortalizing the Actions ſhe records.

Erato (5), was the Patroneſs of elegiac, or amorous Poetry, and the Inventreſs of Dancing. To *Thalia* (6) belong'd Comedy, and whatever was gay, amiable, and pleaſant. *Euterpe*, (nam'd from her Love of Harmony) had the Care of Tragedy.

Melpomene, (ſo ſtyl'd from the Dignity and Excellency of her Song) was the Guardian Muſe of Lyric and Epic Poetry (7).

Terpſichore was the Protectreſs of Muſick, particularly the Flute (8). The *Chorus* of the antient Drama was her Province, to which ſome add *Logick*.

To *Polyhymnia* (9) belong'd that Harmony of Voice and Geſture, which gives a Perfection to Oratory and Poetry, and which flows from juſt Sentiments and a good Memory.

Urania was the Muſe whoſe Care extended to all divine or celeſtial Subjects, ſuch as the Hymns in Praiſe of the Gods,

(3) Hence of old Bards and Poets were in ſuch high Eſteem, that when *Agamemnon* went to the Siege of *Troy*, he left one with *Clytemneſtra*, to keep her faithful, and *Egiſthus* could not corrupt her, 'till he had deſtroy'd this Counſellor.

(4) From Κλέος, Glory (5), from ἔρως, Love (6), from θάλλειν, to flouriſh or revive (7), from μέλος ποιεῖν, to make a Concert or Symphony (8), τέρπειν τοις χοροις, to delight in Choruſes.

(9) From πολυς and μνεια, a great Memory.

The

the Motions of the heavenly Bodies, and whatever regarded Philoſophy or Aſtronomy (10).

The *Muſes*, though ſaid to be *Virgins*, were no Enemies to Love (11). We have already taken Notice of *Calliope* and *Terpſichore* yielding to the Addreſſes of *Apollo*. If their Complaiſance was ſolely owing to the Reſentment of *Venus*, who inſpir'd the Flames of Love, to revenge the Death of her Favourite *Adonis*; it muſt be own'd that the *Muſes* have ſince been ſufficiently devoted to her Service.

The *Muſes* were themſelves not wholly free from Revenge, as appears in the Story of *Thamyris*. This Perſon was the Son of *Philammon*, and the Nymph *Agriopa*, and born at *Oderſæ*, once a famous City of *Thrace*. He became ſo excellent a Proficient in Muſick, that he had the Courage, or Vanity to contend (12) with the Muſes; but being overcome, they not only puniſhed him with the Loſs of Sight and Memory, but caus'd *Jupiter* to caſt him into Hell, to expiate his Impiety.

The *Muſes* were repreſented crown'd with Flowers, or Wreaths of Palm, each holding ſome Inſtrument or Token of the Science, or Art over which ſhe preſided. They were depictur'd as young, and the Bird ſacred to them was the *Swan* (13).

To trace the Origin of theſe fabulous Deities, it is neceſſary to obſerve, that the Nine *Iſiſes* or emblematical Figures, which were exhibited amongſt the *Egyptians*, to denote the Nine Months, during which that Country was free'd from the Inundation, had each ſome Inſtrument, or Symbol peculiar to the Buſineſs of the Months, as a Pair of Compaſſes, a Flute, a Maſk, a Trumpet, &c. All theſe Images were purely hieroglyphical, to point out to the People what they

(10) From Ὑεαγ, Heaven.

(11) The Virginity or Chaſtity of the Muſes, is a Point diſputed by the antient Writers, though the Majority inclines in their Favour.

(12) *Thamyris* wrote a Poem on the Wars of the Gods with the Titans, which exceeded every Thing that had appear'd of the Kind before.

(13) *Perhaps becauſe it* was conſecrated to their Maſter *Apollo*.

were

were to do, and to aſcertain their Uſe, they were call'd the Nine *Muſes (14)*. The *Greeks*, who adopted this Groupe of Emblems, as ſo many real Divinities, took Care to give each a particular Name, ſuited to the Inſtruments they bore, and which threw a new Diſguiſe over the Truth.

The *Graces* properly are Attendants of the *Muſes*, though they are often plac'd in the Train of *Venus (15)*. Some make them the Daughters of *Jupiter* and *Eurynome*, others of *Bacchus* and *Venus*. They were Three, *Aglaia*, *Thalia* and *Euphroſyne*, Names relative to their Nature *(16)*. The *Lacedemonians* and *Athenians* knew but two, to whom they gave different Appellations *(17)*. *Eteocles*, King of the *Orchomenians*, was the firſt who erected a Temple to them.

Pegaſus was a winged Horſe produced by the Blood which fell from *Meduſa*'s Head, when ſhe was kill'd by *Perſeus*. He flew to Mount *Helicon*, the Seat of the *Muſes*, where, with a Stroke of his Hoof, he open'd a Fountain call'd *Hippocrene*, or the *Horſes Spring* (18).

The unravelling theſe Figures, will convince us how juſtly they belong to this Article, as they compleat its Illuſtration. Near the Nine *Iſides*, which betoken'd the dry Seaſon, were plac'd three others repreſenting the three Months of Inundation, and were drawn ſometimes ſwath'd, as incapable of uſing their Hands and Feet. Theſe were call'd *Charitout* (19), or the *Divorce*. The Reſemblance of this Word to

(14) From the Word *Moſe*, that is, ſav'd or diſengag'd from the Waters; whence the Name of *Moſes* given to the *Hebrew* Lawgiver, ſo near did the *Phœnician* and *Egyptian* Languages agree, though the Difference of Pronunciation made them two diſtinct Tongues.

(15) I chuſe to place them here on account of the Explanation of the Fable under one View.

(16) *Aglaia*, or Honeſty, to ſhew that Benefits ſhould be beſtow'd freely: *Thalia*, or flouriſhing, to denote that the Senſe of Kindneſs ought never to die; and *Euphroſyne*, or chearfulneſs, to ſignify that Favours ſhould be conferr'd and receiv'd with mutual Pleaſure.

(17) The *Spartan* Graces were *Clito* and *Phaena*; thoſe of *Athens*, *Aura* and *Hegemo*.

(18) *Fons Caballinus*. See *Perſius*, Satyr I.

(19) *From Charat*, to divide, comes *Charitout* the Separation of Commerce.

the

the *Greek Charites*, which ſignifies Thankſgivings or Favours, gave Riſe to the Fable of the *Graces*, or three Goddeſſes preſiding over Benefits and outward Charms.

Yet, as during the Inundation, all Parts could not be ſo fully ſupply'd, but that ſome Commerce was neceſſary, they had recourſe to ſmall Barks, to ſail from one City to the other. Now the emblematical Figure of a Ship or Veſſel, in *Egypt* and *Phœnicia*, was a winged Horſe (20), by which Name the Inhabitants of *Cadiz*, a *Phœnician* Colony, call'd their Veſſels. Now if the *Muſes* and *Graces* are the Goddeſſes which preſide over Arts and Gratitude, this Emblem becomes unintelligible. But if we take the Nine Muſes for the Months of Action and Induſtry, and the Three Graces for the three Months of Inundation and Reſt, the winged Horſe, or Boat with Sails, is a true Picture of the End of Navigation, and the Return of rural Toils. To this Figure the *Egyptians* gave the Name of *Pegaſus* (21), expreſſive of its true Meaning. All theſe Images tranſplanted to *Greece*, became the Source of endleſs Confuſion and Fable.

By the *Latin* and *Greek* Poets, the Graces are repreſented as beautiful young Virgins, naked, or but very ſlightly cloath'd (22), and having Wings on their Feet. They are alſo join'd Hand in Hand, to denote their Unity.

The *Syrens* were the Daughters of *Achelous*. Their lower Parts were like Fiſhes, and their upper like Women; but they were ſo ſkill'd in Muſick, that they inſnar'd all who heard them to Deſtruction. Preſuming to contend with the *Muſes* they were vanquiſh'd, and ſtripp'd at once of their Feathers and Voices, as a Puniſhment for their Folly.

The *Egyptians* ſometimes repreſented the three Months of Inundation by *Iſides*, or Figures half Female and half Fiſh,

(20) *Strabo Geograph.* Lib. II. p. 99. Edit. Reg. *Paris.*

(21) From *Pag* to ceaſe, and *Sus* a Ship, *Pegaſus*, or the Ceſſation of Navigation.

(22) *Solutis* Gratiæ *Zonis.* Ode xxx. 5.

Junctæque Nymphis Gratiæ decentes
Alterno terram quatiunt Pede. Horace, Lib. 1. Ode iv. 5.

to denote to the Inhabitants their living in the Midſt of the Waters. One of theſe Images bore in her Hand the *Siſtrum*, or *Egyptian* Lyre, to ſhew the general Joy at the Floods arriving to its due Height, which was the Aſſurance of a ſucceeding Year of Plenty. To theſe Symbols they gave the Name of *Syrens* (23), expreſſive of their real Meaning. The *Phœnicians*, who carried them into *Greece*, repreſented them as real Perſons, and the *Greeks* and *Romans* had too ſtrong a Taſte for the Fabulous, not to embelliſh the Story (24).

(23) From *Shur* a Hymn; and *ranan* to ſing.
(24) Hence our imaginary Form of the *Mermaid*.

CHAP. XXXII.

Of Diana, Luna, *or* Hecate.

HAVING treated of the God of Wit and Harmony, with his Offſpring and Train, let us now come to his Twin Siſter *Diana*, the Goddeſs of Chaſtity, and the Daughter of *Jupiter* and *Latona*. Her Father, at her Requeſt, granted her perpetual Virginity, beſtow'd on her a Bow and Arrows, appointed her Queen of the Woods and Forreſts (1), and aſſign'd her a Guard of Nymphs to attend her (2). She became the Patronneſs of Hunting thus; *Britomartis* a Huntreſs-Nymph, being one Day entangled in her own Nets, while the wild Boar was approaching her, vow'd a Temple to *Diana*, and ſo was preſerv'd. Hence *Diana* had the Name of *Dictynna*. Others relate the Story differently, and ſay that *Britomartis*, whom *Diana* favour'd on account of her Paſſion for the Chaſe, flying from *Minos* her Lover, fell into the Sea, and was by her made a Goddeſs.

The Adventures of *Diana* make a pretty conſiderable Figure in poetical Hiſtory, and ſerve to ſhew that the Virtue of this

(1) *Montium Cuſtos nemorumque Virgo.* Horat. Lib. III.
(2) Sixty Nymphs, call'd *Oceaninæ*, and twenty of the *Aſiæ*.

Goddeſs,

Goddeſs, if inviolable, was alſo very ſevere. *Actæon* experienc'd this Truth to his Coſt. He was a young Prince, the Son of *Ariſtæus* and *Autonoe*, the Daughter of *Cadmus*, King of *Thebes*. As he was paſſionately fond of the Sport, he had the Misfortune one Day to diſcover *Diana* bathing with her Nymphs. The Goddeſs, incens'd at the Intruſion, chang'd him into a Stag; ſo that his own Dogs, miſtaking him for their Game, purſued and tore him in Pieces. *Ovid* has wrought up this Scene with great Art and Imagination (3).

The Truth of this Fable is ſaid to be as follows: *Actæon* was a Man of *Arcadia*, a great Lover of Dogs and Hunting, and by keeping many Dogs, and ſpending his Time in Hunting on the Mountains, he entirely neglected his dometic Affairs, and being brought to Ruin, was generally call'd the wretched *Actæon*, who was devour'd by his own Dogs.

Meleager was another unhappy Victim of her Reſentment, and the more ſo as his Puniſhment was owing to no Crime of his own. *Oeneus*, his Father, King of *Ætolia*, in offering Sacrifices to the rural Deities, had forgot *Diana*. The Goddeſs was not of a Character to put up ſuch a Neglect. She ſent a huge wild Boar into the Fields of *Caledon*, who laid every Thing waſte before him. *Meleager*, with *Theſeus* and the Virgin *Atalanta*, undertook to encounter it. The Virgin gave the Monſter the firſt Wound, and *Meleager* who kill'd it, preſented her the Skin, which his Uncles took from her, for which he ſlew them. *Althæa* his Mother, hearing her two Brothers had periſh'd in this Quarrel, took an uncommon Revenge. She remember'd at the Birth of her Son the Fates had thrown a Billet into the Chamber, with an Aſſurance the Boy would live, as that remain'd unconſumed. The Mother had till now carefully ſav'd a Pledge on which ſo much depended; but inſpir'd by her preſent Fury ſhe threw it in the Flames, and *Meleager* inſtantly ſeiz'd with a conſuming Diſeaſe expir'd, as ſoon as it was burnt. His

(3) *Ovid*, Lib. III. 131.

Siſters, who exceſſively mourn'd his Death, were turn'd into *Hen-Turkies*. *Ovid* has not forgot to embelliſh his Collection with this Story (4).

Others relate the Story of *Meleager* thus: *Diana* had, to avenge herſelf of *Oeneus*, rais'd a War between the *Curetes* and *Ætolians*. *Meleager*, who fought at the Head of his Father's Troops, had always the Advantage, 'till killing two of his Mother's Brothers, his Mother *Althæa* loaded him with ſuch Imprecations, that he retir'd from the Field. The *Curetes* upon this advanc'd, and attack'd the Capital of *Ætolia*. In vain *Oeneus* preſſes his Son to arm and repel the Foe; in vain his Mother forgives and intreats him. He is inflexible till *Cleopatra* his Wife falls at his Feet, and repreſents their mutual Danger. Touch'd at this, he calls for his *Armour*, iſſues to the Fight, and repels the Enemy.

Nor was *Diana* leſs rigorous to her own Sex. *Chione* the Daughter of *Dædalion*, being careſs'd both by *Apollo* and *Mercury*, bore ~~two~~ Twins, *Philammon* the Son of *Apollo*, a famous Muſician, and *Autolycus* the Son of *Mercury*, a ſkilful Juggler or Cheat. The Mother was ſo imprudent to boaſt of her Shame, and prefer the Honour of being Miſtreſs to two Deities, to the Modeſty of *Diana*, which ſhe aſcrib'd to her Want of Beauty: For this the Goddeſs pierc'd her Tongue with an Arrow, and depriv'd her of the Power of future Boaſting or Calumny.

The River *Alpheus* fell violently enamour'd of *Diana*, and having no Hopes of Succeſs, had recourſe to Force. The Goddeſs fled to the *Letrini*, where ſhe amus'd herſelf with Dancing, and with ſome Art ſo diſguis'd herſelf and her Nymphs, that *Alpheus* no longer knew them. For this, theſe People erected a Temple to her.

During the Chaſe one Day, *Diana* accidentally ſhot *Chenchrius*, Son of the Nymph *Pryene*, who bewail'd him ſo much that ſhe was turn'd into a Fountain.

(4) *Ovid, Lib.* VIII. 261.

Diana

Diana had a great Variety of Names, ſhe was call'd *Cynthia* and *Delia*, from the Place of her Birth; *Artemis*, on account of her Honour and Modeſty. By the *Arcadians* ſhe was nam'd *Orrhoſia*; and by the *Spartans*, *Orthia*. Her Temples were many, both in *Greece* and *Italy*; but the moſt conſiderable was at *Epheſus*, where ſhe was held in the higheſt Veneration. The Plan of this magnificent Edifice was laid by *Cteſiphon*, and the Structure of it employ'd for 220 Years, the ableſt Architects and Statuaries in the World. It was ſet on Fire by *Eroſtratus* on the Day that Alexander the Great came into the World; but was ſoon rebuilt with equal Splendor under *Dinocrates*, who alſo built the City of *Alexandria*.

The Sacrifices offer'd to *Diana* were the firſt Fruits of the Earth, Oxen, Rams, and white Hinds; human Victims were ſometimes devoted to her in *Greece*, as we find in the Caſe of *Iphigenia*. Her Feſtival was on the Ides of *Auguſt*, after which Time all Hunting was prohibited.

Diana was repreſented of a Stature beyond the common, her Hair diſhevell'd, a Bow in her Hand, and a Quiver at her Back, a Deer-Skin faſten'd to her Breaſt, and her Purple Robe tuck'd up at the Knees with Gold Buckles or Claſps, and attended by Nymphs in a Hunting-Dreſs with Nets and Hounds.

Diana was alſo call'd *Dea Triformis*, or *Tergemina*, on account of her Triple Character of *Luna* in Heaven, *Diana* on Earth, and *Hecate* in the infernal Regions, though the Actions of the firſt and laſt, are aſcrib'd to her under the ſecond Name (5).

Luna was thought the Daughter of *Hyperion* and *Theia*. The *Egyptians* worſhipp'd this Deity both as Male and Female, the Men ſacrificing to it as *Luna*, the Women as *Lunus*, and each Sex on theſe Occaſions aſſuming the Dreſs of the other. Indeed this Goddeſs was no other than the *Venus Urania*, or *Cæleſtis* of the *Aſſyrians*, whoſe Worſhip

(5) *Heſiod* makes *Luna*, *Diana*, and *Hecate* three diſtinct Goddeſſes.

and

and Rites the *Phænicians* introduced into *Greece*. Under this Character *Diana* was alſo call'd *Luciua*, (a Name ſhe held in common with *Juno*) and had the Protection of Women in Labour (6), though ſome make *Lucina* a diſtinct Goddeſs from either (7). By this Name ſhe was ador'd by the *Æginenſes* and *Eleans*.

If *Diana* was ſo rigid in Point of Chaſtity on Earth, her Virtue grew a little more relax'd when ſhe got to the Skies. She bore *Jupiter* a Daughter here, call'd *Erſa*, or the *Dew*, and *Pan*, who was not the moſt pleaſing of the Gods, deceiv'd her in the Shape of a white Ram. But her moſt celebrated Amour was with *Endymion* (8) the Son of *Athlius*, and Grandſon of *Jupiter*, who took him up into Heaven, where he had the Inſolence to ſollicit *Juno*, for which he was caſt into a profound Sleep. *Luna* had the Kindneſs to conceal him in a Cave of Mount *Latmos* in *Caria*, where ſhe had Fifty Daughters by him, and a Son call'd *Ætolus*, after which he was again exalted to the Skies.

The Fable of *Endymion* had its Origin in *Egypt*. Theſe People in the *Neomenia* or Feaſt, in which they celebrated the antient State of Mankind, choſe a Grove, or ſome retir'd ſhady Grotto, where they plac'd an *Iſis* with her Creſcent or Moon, and by her Side an *Horus* aſleep, to denote the Security and Repoſe which Mankind then enjoy'd. This Figure they call'd *Endymion* (9), and theſe Symbolical Figures, like the reſt, degenerated into Idolatry, and became the Materials for fabulous Hiſtory.

As the Moon, *Diana*, was repreſented in a Silver Chariot drawn by white Hinds with Gold Harneſs, which ſome

(6) It is ſaid ſhe aſſiſted *Latona* her Mother at the Birth of *Apollo*; but was ſo terrify'd at the Pains, that ſhe vow'd perpetual Virginity.

(7) Some make *Lucina* the Daughter of *Jupiter* and *Juno*, and born in *Crete*.

(8) Others affirm, that *Endymion* was a King of *Elis*, much given to Aſtronomy and Lunar Obſervations, for which he was ſaid to be in Love with the Moon, and careſs'd by her.

(9) *From En*, a Grotto or Fountain; and *Dimion*, Reſemblance, is made *Endimion*, or the *Grotto* of the Repreſentation.

change

change to Mules, becauſe that Animal is barren (10). Some make her Conductors a white and black Horſe (11); others Oxen, on account of the lunar Horns.

Hecate was the Daughter of *Jupiter* and *Ceres*. As to the Origin of the Name there is ſome Variation (12). She was the Goddeſs of the infernal Regions, and on that Account is often confounded with *Proſerpine*. She preſided over Streets and Highways; for which cauſe ſhe was call'd *Trivia*, as alſo *Propylæa*, becauſe the Doors of Houſes were under her Protection (13). The Apellation of *Brimo* was given her, on account of her dreadful Shrieks, when *Mars*, *Apollo* and *Mercury*, meeting her in the Woods attempted to raviſh her. She was alſo famous for Botany, eſpecially in diſcovering baneful and poiſonous Herbs and Roots; as alſo for her Skill in Enchantments and magical Arts, in the Practice of which her Name was conſtantly invok'd (14). *Heſiod* has given a very pompous Deſcription of the Extent of her Power (15). She was ſtyl'd in *Egypt*, *Bubaſtis*.

As *Hecate*, Diana was repreſented of an exceſſive Height, her Head cover'd with frightful Snakes, and her Feet of a Serpentine Form, and ſurrounded with Dogs, an Animal ſacred to her, and under whoſe Form ſhe was ſometimes repreſented. She was alſo eſteem'd the Goddeſs of inevitable Fate.

If we have recourſe to the *Egyptian* Key, we ſhall find this threefold Goddeſs only *Iſis* under different Forms and Names, and the ſame Symbol with the *Juno* and *Cybele* we have al-

(10) To expreſs that the Moon had no Light of her own, but what ſhe borrow'd from the Sun.

(11) To expreſs the Wane and Full of the Moon.

(12) Either from ἑκαθεν at a Diſtance, becauſe the Moon darts her Rays afar off; or from ἑκατον a Hundred, becauſe a Hecatomb was the uſual Victim.

(13) At every New Moon the *Athenians* made a Supper for her in the open Street, which in the Night was eaten by the poor People.

(14) So *Dido* in *Virgil*, calls on

Tergeminam Hecaten, *tria Virginis ora* Dianæ. Æneid IV.

(15) *Theogony*, l. 411.

ready

ready treated of. The *Greek* Sculptors had too good a Taſte to endure the Heads of the Bull or Goat on their Deities, which they borrow'd from that Country. They therefore alter'd theſe hieroglyphical Figures to their own Mode; but took Care to preſerve the Attributes, by diſpoſing them in a more elegant Manner. The Lunar *Iſis* amongſt the *Egyptians* was call'd *Hecate*, or (16) *Achete*, and by the *Syrians* *Achot*. The latter alſo ſtyl'd her *Deio* or *Deione* (17), and *Demeter*. *Iſis* at the firſt Inſtitution had a Relation to the Earth, and mark'd out its Productions. The Creſcent and Full Moon over her Head at the *Neomoniæ*, made her miſtaken for that Planet, and the Time of the Interlunia, during which ſhe remain'd inviſible, ſhe was ſuppos'd to take a Turn to the inviſible World, and ſo got the Name of *Hecate*. Thus the tripartite Goddeſs aroſe. The Meaning of the antient Symbols was confounded and forgot, and a ſenſeleſs Jargon of Fable and Superſtition introduced in its Place, a Point which can never be too exactly attended to on this Occaſion.

(16) *Achate*, the only or excellent, or *Achot* (in the *Syriac*) the Siſter.
(17) *Deio* or *Deione*, from *Dei*, Sufficiency; or *Demeter*, from *Dei* and *Matar*, Rain, *i. e.* Plenty of Rain.

CHAP. XXXIII.
Of MERCURY.

PASS we now to a Deity neither famous for his Truth or Honeſty, though he makes no inconſiderable Figure in the celeſtial Catalogue. *Mercury* was the Son of *Jupiter* and *Maia*, Daughter of *Atlas*, and born on Mount *Cyllene* in *Arcadia*. He was ſuckled by *Juno*, ſome of whoſe Milk falling paſt his Mouth on the Heavens produced the *Galaxy*. He began to diſplay early his Talent for Theft, as we have obſerv'd under the Article of *Apollo*. Being careſs'd, when an Infant in *Vulcan*'s Arms, he ſtole away his Tools. The

ſame

ſame Day he defeated *Cupid* at Wreſtling, and while *Venus* prais'd him after his Victory, he found Means to convey away her *Ceſtus*. He pilfer'd *Jupiter*'s Sceptre, and had done the ſame Thing by his Thunderbolts, but they were too hot for his Fingers. He ſerv'd *Battus* a very ſlippery Trick. This Man ſaw him ſtealing King *Admetus*'s Cows from *Apollo* his Herdſman. To bribe him to ſilence he gave him a fine Cow, and the Clown promis'd to keep it Secret. *Mercury* to try him, aſſum'd another Shape, and offering a higher Reward, the Fellow told all he knew, on which (1) the God turn'd him into a Touch-Stone.

Mercury had ſeveral Appellations. He was call'd *Hermes* (2) and *Cyllenius*. Nor were his Employments leſs various. He was the Cupbearer of *Jupiter* 'till *Ganymede* took his Place. He was the Meſſenger of the Gods, and the tutelar God of Roads and Croſs-Ways (3) the Inventor of Weights and Meaſures, and the Guardian of all Merchandize and Commerce, though this Office ſeems but ill to agree with the Actions aſcrib'd to him. He was in a peculiar Manner the Protector of Learning, being the firſt Diſcoverer of Letters, and the God of Rhetorick and Oratory. He was alſo famous for his Skill in Muſick, and ſo eloquent, that he was not only the Arbitrator in all Quarrels amongſt the Gods, and in all Leagues and Negotiations particular Regard was paid (4) to him.

Together with *Tellus* and *Pluto*, *Mercury* was invok'd amongſt the terreſtrial Gods. In Conjunction with *Hercules* he preſided over Wreſtling and the Gymnaſtick Exerciſes,

(1) *Ovid* has given a fine Deſcription of this Incident. *Metam.* Lib. II. 680.

(2) Ἑρμης, the Interpreter, becauſe he imparted the Mind of the Gods to Men.

(3) Where the *Greeks* and *Romans* plac'd certain Figures, call'd *Hermæ*, from him, being of Marble or Braſs, with the Head of a *Mercury*, but downwards of a Square Figure.

(4) As the *Feciales*, or Prieſts of *Mars* proclaim'd *War*; ſo the *Caduceatores*, or Prieſts of *Mercury*, were employ'd in all Embaſſies and *Treaties of Peace*.

to ſhew that Addreſs on theſe Occaſions ſhould always be join'd to Force. He was alſo believed to preſide over Dreams though *Morpheus* claims a Share with him in this Department.

Annually in the Middle of *May* a Feſtival was celebrated to his Honour at *Rome*, by the Merchants and Traders who ſacrificed a Sow to him, intreating he would proſper their Buſineſs, and forgive their Frauds. In all Sacrifices offer'd to him the Tongues of the Victims were burnt, which Cuſtom was borrow'd from the *Megarenſes*. Perſons who eſcap'd imminent Danger ſacrificed to him a Calf with Milk and Honey.

The moſt remarkable Office of *Mercury*, was to attend dying Men, to unlooſe their Souls from their Bodies, and conduct them to the infernal Realms, and when they had compleated their Time in the Elyſian Fields, to re-conduct them to Life, and reinſtate them in new Bodies (5).

His moſt magnificent Temple was on Mount *Cyllene* in *Arcadia*, the Place of his Birth. A Purſe was uſually hung at his Statue, to ſhow he was the God of Profit or Gain. In antient Medals and Gems he bears the ſame Emblem in his Hand. The Animals ſacred to him were the Dog, the Goat and the Cock.

By his Siſter *Venus* he had a Son call'd *Hermaphroditus*, a great Hunter; a Wood Nymph call'd *Salmacis*, fell in Love with him, but had the Mortification to be repuls'd. Upon this, inflamed by her Paſſion, ſhe watch'd near a Fountain where he us'd to bathe, and when ſhe ſaw him naked in the Water, ruſh'd to embrace him, but the Youth ſtill avoiding her, ſhe pray'd the Gods their Bodies might become one, which was immediately granted; and what was yet more wonderful, the Fountain retain'd the Virtue of making all thoſe *Hermaphrodites* who us'd its Waters (6).

A late Author gives this Story another Turn. He ſays

(5) *Virgil*, Æn. IV. 238.
(6) See *Ovid*'s Deſcription of this Adventure. Metam. Book IV.

the

the Fountain *Salmacis* (7) being inclos'd with high Walls, very indecent Scenes paſs'd there; but that a certain *Greek* of that Colony building an Inn there for the Entertainment of Strangers, the *Barbarians*, who reſorted to it, by their Intercourſe with the Greeks, became ſoften'd and civiliz'd; which gave Riſe to the Fable of their changing their Sex.

Mercury had other Children, particularly *Pan*, *Dolops*, *Echion*, *Caicus*, *Erix*, *Bunus*, *Phares*, and the *Lares*, with ſeveral others.

If we have Recourſe to the *Egyptian* Mythology, we ſhall preſently ſee that the *Mercury* of the *Greeks* and *Romans* had his Original in this Country. The *Anubis* or *Tayaut*, the Symbol of the Dog-Star, which uſher'd in their annual Inundation, was depictur'd with a full Purſe in his Hand. This *Horus* or Symbol they term'd *Marcolet* (8). In the other Hand they plac'd the Pole croſſed, which denoted the riſing of the Waters, the Serpent entwin'd round it, which ſignify'd Security. This Staff was terminated with little Wings, the Token or Hieroglyphic of the *Eteſian* Winds, which regulated the Waters. All the myſtick Truths conceal'd under this Figure were ſoon forgot. *Anubis*, like the other *Horus*, became realiz'd into a God, and took the Name of *Hannobeach* (9), or the *Orator*. His Wand and Geſture help'd on the *Metamorphoſis*, and he was at once the Deity of Eloquence and Arts, and the Meſſenger of the Gods. His *Caduceus* aſſum'd the Name (10) from the Sanctity and Virtues aſcrib'd to it. The Riſing of the Dog-Star, or *Sirius* before Dawn, being an Obſervation of the laſt Importance in *Egypt*, to denote it they plac'd a Cock by the Side of *Anubis*, and the Purſe in his Hand, and the Goat at his Feet,

(7) In *Caria*, near the City of *Halicarnaſſus*.

(8) From *Racal*, to trade or defraud, comes *Marcolet*, Merchandize. The Re-union of theſe Senſes, gives *Mercury* the Right of Cheating as well as Dealing.

Callidum quicquid placuit jocoſo
Condere Furto. Book I. Ode 10.

(9) *Hannobeach.* See *Iſaiah* lvi. 10.

(10) From *Cadoſh*, holy or ſeparated.

which ſhew'd the Sale of their Summer and Autumn Productions, 'till the Sun enter'd the Sign of *Capricorn*.

Mercury is deſcrib'd by the *Greek* and *Latin* Poets, as a fair beardleſs Youth, with flaxen Hair, lively blue Eyes, and a ſmiling Countenance, having Wings affix'd to his Hat and Shoes (11), and his *Caduceus* extended in his Hand.

The *Hermes Triſmegiſtus* of the *Egyptians*, who was King of *Thebes*, and one of their firſt Philoſophers and Legiſlators, ſhould be by no Means confounded with an imaginary Divinity, to whom he bears not the leaſt Relation.

(11) Theſe had peculiar Names amongſt the *Romans*; his Shoes were call'd *Talaria*, and his Cap, *Petaſus*.

CHAP. XXXIV.
Of VENUS.

THE next Deity that offers, is that powerful Goddeſs whoſe Influence is acknowedg'd by Gods and Men. *Cicero* mentions four of this Name (1); but the *Venus* generally known is ſhe who is fabled to have ſprung from the Froth or Fermentation rais'd by the Genitals of *Saturn*, when cut off by his Son *Jupiter*, and thrown into the Sea. Hence ſhe gain'd the Name of *Aphrodite* (2). As ſoon as born ſhe was laid in a beautiful Conch or Shell, embelliſh'd with Pearl, and by gentle *Zephyrs* wafted to the Iſle of *Cythera* in the *Ægean* Sea, from whence ſhe ſail'd to *Cyprus*, which ſhe reach'd in *April*. Here, as ſoon as ſhe landed, Flowers roſe beneath her Feet, the *Hours* receiv'd her, and braided her Hair with golden Fillets, after which ſhe was by them wafted to Heaven. Her Charms appear'd ſo attractive in

(1) The 1ſt the *Daughter* of *Cælum*, the 2d the *Venus Aphrodita*, the third born of *Jupiter* and *Dione*, and the Wife of *Vulcan*; and the 4th *Aſtarte*, or the *Syrian Venus*, the Miſtreſs of *Adonis*.

(2) *From* Ἀφρὸς, Froth, though ſome derive it from ἀφραίνειν to run *mad, becauſe all* Love is Infatuation or Frenzy.

the

the Aſſembly of the Gods, that ſcarce one of them but what deſir'd her in Marriage. *Vulcan*, by the Advice of *Jupiter*, put *Poppy* in her *Nectar*, and, by intoxicating her, gain'd Poſſeſſion.

Few of the Deities have been ſo extenſively worſhipp'd, or under a greater Variety of Names. She was call'd *Cytherea*, *Paphia*, *Cypria*, *Erycina*, *Idalia*, *Acidalia*, from the Places where ſhe was in a particular Manner adored. Other Apellations were given her from her principal Attributes. She was ſtyl'd *Victrix (3)*, to denote her reſiſtleſs Sway over the Mind; *Amica*, from her being propitious to Lovers; *Apaturia*, from the Deceit and Inconſtancy of her *Votaries*, *Ridens*, from her Love of Mirth and Laughter *(4)*, *Hortenſis*, from her influencing the Vegetation of Plants and Flowers; *Marina*, from her being born of the Sea; *Melanis*, from her delighting in nocturnal *(5)* Amours; *Meretrix*, from the Proſtitution of her Votaries; and *Genetrix*, from her preſiding over the Propagation of Mankind. The Epithet of *Migonitis*, was given her from her Power in the Management of Love *(6)*, and that of *Murcia* and *Myrtæa*, on account of the *Myrtle* conſecrated to her. She was nam'd *Verticordia*, from her Power of changing the Heart; for which Reaſon the *Greeks* ſtyl'd her Επιτροφία. The *Spartans* call'd her *Venus Armata*, becauſe when beſieg'd by the *Meſſenians*, their Wives unknown to their Huſbands, rais'd the Siege. The *Romans* alſo term'd her *Barbata*, becauſe when a Diſeaſe had ſeiz'd the Women, in which they loſt all their Hair, on their Prayers to *Venus* it grew again. A Temple was dedicated to her by the Appellation of *Calva*; becauſe,

(3) Under this Character ſhe is repreſented leaning on a Shield, and carrying Victory in her Right Hand, and a Sceptre in her Left. At other Times with a Helmet, and the Apple of *Paris* in her Hand.

(4) *Horace*, Lib. I. Ode 2. Sive tu mavis *Erycina* ridens, ſo *Homer* calls her Φιλομμειδης, or the *Laughter-loving Queen*.

(5) From μελας, black, becauſe Lovers chuſe the Night.

(6) From μιγνυμι, to mix or mingle; ſo *Virgil*,
Mixta Deo Mulier.

when

when the *Gauls* inveſted the Capitol the Women offer'd their Hair to make Ropes for the Engines. She had alſo the Epithet of *Cluacina (7)*, from her Image being erected in the Place where the Peace was concluded between the *Romans* and *Sabines*.

Let us now enquire a little into the Actions aſcrib'd to this Goddeſs. Her conjugal Behaviour we ſhall ſee under the Article of *Vulcan*, and find it was none of the moſt edifying. Her Amours were numerous. Not to mention *Apollo*, *Neptune*, *Mars* and *Mercury*, who all boaſted of her Favours (8). She had *Æneas (9)* by *Anchiſes*, but her principal Favourite was *Adonis* the Son of *Cynaras*, King of *Cyprus* and *Myrrha*, and a Youth of incomparable Beauty, unfortunately in hunting he was kill'd by a wild Boar. *Venus*, who flew to his Aſſiſtance, receiv'd a Prick in her Foot with a Thorn, and the Blood which dropp'd from it produced the Damaſk Roſe *(10)*; but coming too late to ſave him, ſhe changed him into the Flower *Anemone*, which ſtill retains a Crimſon Colour *(11)*. After this ſhe obtain'd of *Proſerpine* that *Adonis* ſhould continue ſix Months with her on Earth, and ſix Months remain in the lower Regions.

The moſt remarkable Adventure of *Venus* was her famous Conteſt with *Juno* and *Minerva* for Beauty. At the Marriage of *Peleus* and *Thetis*, the Goddeſs *Diſcord* reſenting her not being invited, threw a Golden Apple amongſt the Company with this Inſcription, *Let it be given to the faireſt (12)*. The Competitors for this Prize, were the three Deities

(7) From *Cluo* to fight.

(8) By *Apollo* ſhe had *Eleſtryon* and five Sons; by *Neptune*, *Eryx*, and *Meligunis* a Daughter; by *Mars*, *Timor* and *Pallor*; and by *Mercury*, *Hermaphroditus*.

(9) She immortaliz'd *Æneas*, by purifying and anointing his Body with Ambroſial Eſſence, and the *Romans* deify'd him by the Name of *Indiges*. We have ſeveral antient Inſcriptions, *Deo Indigeti*.

(10) *Ovid*, Lib. X. 505.

(11) Some mythologize this Story, to ſignify by *Adonis* the Sun, who, during the Summer Signs, reſides with *Venus* on the Earth, and during the *Winter with Proſerpine*. The wild Boar which kill'd him is the Cold.

(12) Detur Pulchriori.

above-

above-mentioned. *Jupiter* referr'd them to *Paris*, youngeſt Son to *Priamus*, King of *Troy*, who then kept his Father's Flocks on Mount *Ida*. Before him the Goddeſſes appear'd, as moſt ſay, naked. *Juno* offer'd him Empire or Power; *Minerva*, Wiſdom; and *Venus* endeavour'd to bribe him with the Promiſe of the *Faireſt Woman in the World*. Fatally for himſelf and Family, the Shepherd was more ſuſceptible of Love, than of Ambition or Virtue, and decided the Point in Favour of *Venus*. The Goddeſs rewarded him with *Helen* (13), whom he carry'd off from her Huſband *Menelaus*, King of *Sparta*, and the Rape gave Riſe to that formidable Aſſociation of the *Greek* Princes, which ended in the Deſtruction of his Family, and the Ruin of *Troy*.

Venus, however propitious ſhe was to Lovers, was very ſevere to ſuch as offended her. She changed the Women of *Amathus* in *Cyprus*, into Oxen for their Cruelty. The *Propætides*, who deny'd her Divinity, grew ſo ſhameleſsly impudent, that they were ſaid to be harden'd into Stones (14). *Hippomenes* and *Atalanta*, were another Inſtance of her Reſentment; for after ſhe had aſſiſted him to gain the Virgin, on their Neglect to pay her the due Offerings, ſhe infatuated them ſo, that they lay together in the Temple of *Cybele*, who, for that Profanation, turn'd them into Lions (15).

Nor was ſhe leſs favourable to her Votaries. *Pygmalion*, a famous Statuary, from a Notion of the Inconveniencies of Marriage, reſolv'd to live ſingle. He had however form'd a beautiful Image of a Virgin in Ivory, with which he fell ſo deeply enamour'd, that he treated it as a real Miſtreſs, and continually ſollicited *Venus*, by Prayers and Sacrifices, to animate his beloved Statue. His Wiſhes were granted, and by this enliven'd Beauty he had a Son call'd *Paphos*, who gave his Name to the City of *Paphos* in *Cyprus* (16).

(13) *Such* Helen *was, and who can blame the Boy,*
Who in ſo bright a Flame conſum'd his Troy? Waller.
(14) See *Ovid*, Lib. X. l. 238.
(15) See the Article of *Cybele*, and *Ovid* Lib. X. 560.
(16) *Ovid*, Lib. X. 245.

A Goddeſs

A Goddeſs ſo univerſally own'd and ador'd could not fail of Temples. That of *Paphos* in *Cyprus* was the Principal. In that of *Rome* dedicated to her by the Title of *Venus Libitina*, were ſold all Things neceſſary for Funerals. She had alſo a magnificent Shrine built for her by her Son *Æneas*, on Mount *Eryx* in *Sicily*. The Sacrifices uſually offer'd to her were white Goats and Swine, with Libations of *Wine*, *Milk* and *Honey*. The Victims were crown'd with Flowers or Wreaths of Myrtle. The Birds ſacred to her were the *Swan*, the *Dove*, and the *Sparrow*.

So far for the *Venus Pandemos*, or *Popularis* the Goddeſs of wanton and effeminate Love; but the Antients had another *Venus*, whom they ſtyl'd *Urania* and *Celeſtis*, (who was indeed no other than the *Syrian Aſtarte*) and to whom they aſcrib'd no Attributes, but ſuch as were ſtrictly chaſte and virtuous. Of this Deity they admitted no corporeal Reſemblance, but ſhe was repreſented by the Form of a Globe ending conically (17), and only pure Fire was burnt on her Altars. Her Sacrifices were call'd *Nephalia*, on account of their Sobriety, only Honey and Wine being offer'd; but no Animal Victims except the Heifer, nor was the Wood of *Figs*, *Vines* or *Mulberries* ſuffer'd to be us'd in them.

This Diſtinction of two *Venuſes*, the Chaſte and the Impure one, leads us to the true Explication of the Fable. In the different Attributes of the *Egyptian Iſis*, we ſee theſe contradictory Characters explain'd. The *Iſis* crown'd with the *Creſcent Star* of ſome of the *Zodiacal* Signs, is the celeſtial *Venus*. The *Iſis* with the Terreſtrial Symbols, ſuch as the Heads of Animals, a Multitude of Breaſts, or a Child in her Lap, became the Goddeſs of Fruitfulneſs and Generation, and conſequently the *Venus Pandemos*. As the latter was regarded as a Divinity propitious to Luxury and Pleaſure, it is no Wonder if ſhe ſoon gain'd the Aſcendant over her

(17) This Manner of Repreſentation was borrow'd from the *Arabians* and *Syrians*, who thought the Deity was not to be expreſs'd by any corporeal Form.

Rival.

Rival. In *Phœnicia* and *Egypt*, the young Girls *(18)* conſecrated to the Service of the Terreſtrial *Iſis*, uſually reſided in a Tent or Grove near her Temple, and were common Proſtitutes, whereas thoſe devoted to the Cæleſtial *Iſis*, or *Venus Urania*, were ſtrictly chaſte. Theſe Tabernacles were call'd the *Pavillion of the Girls (19)*, and gave Riſe to the Name of *Venus*, aſcrib'd to the Goddeſs of Love. The *Syrians* alſo call'd the terreſtrial *Iſis*, *Melitta*, or *Ilythye (20)*, and the *Greeks* and *Romans* adopted the ſame Name. Thus the Symbolical *Iſis* of *Egypt*, after producing the different Deities of *Cybele*, *Rhea*, *Veſta*, *Juno*, *Diana*, *Luna*, *Hecate* and *Proſerpine*, form'd alſo the different Characters of the common and celeſtial *Venus*; ſo eaſily does Superſtition and Invention multiply the Objects of Idolatry.

As *Venus* was the Goddeſs of Love and Pleaſure, it is no Wonder if the Poets have been laviſh in the Deſcription of her Beauties. Both *Homer* and *Virgil* have *(21)* given us fine Pictures of this Kind. Nor were the antient Sculptors and Painters negligent on ſo intereſting a Subject. *Phidias* form'd her Statue of Ivory and Gold, with one Foot on a Tortoiſe *(22)*. *Scopas* repreſented her riding on a He-Goat, and *Praxiteles* wrought her Statue at *Cnidos* of white Marble, half opening her Lips and ſmiling. *Apelles* drew her as juſt

(18) They were call'd Κιςροφοροὶ, or Baſket-Bearers, becauſe they carried the Offerings.

(19) *Succoth Venoth*, the Tabernacle of the Girls. The *Greeks* and *Romans*, who could not pronounce the Word *Venoth*, call'd it *Venos*, or *Venus*, and hearing the Tents of *Venus* ſo often mentioned, took it for the Name of the Goddeſs herſelf.

(20) From *jeled*, to beget; comes *Ilitta*, Generation; which the *Latins* well expreſs'd by *Diva Genitrix*, or *Genitalis*. See *Horace*, Carmen Seculare, l. 14.

(21) *She ſaid, and turning round, her Neck ſhe ſhow'd,*
That with celeſtial Charms divinely glow'd;
Her waving Locks immortal Fragrance ſhed,
And breath'd ambroſial Sweets around her Head:
'In flowing Pomp her radiant Robe was ſeen,
'And all the Goddeſs ſparkled in her Mein.'
Pitt's Virgil, Æneid I. 402.

(22) This Statue was at *Elis*, and the Tortoiſe was deſign'd to ſhew, that Women ſhould not go much abroad, but attend their domeſtick *Affairs*.

emerged from the Sea, and preſſing the Water out of her Hair, a Piece that was reckon'd ineſtimable. It were endleſs to mention the Variety of Attitudes in which ſhe is repreſented in Antique Gems and Medals *(23)*; ſometimes ſhe is cloath'd in Purple, glittering with Gems, her Head crown'd with Roſes, and drawn in her Ivory Car, by Swans, Doves, or Sparrows. At others ſhe is repreſented ſtanding with the *Graces* attending her; but in all Poſitions *Cupid* her Son is her inſeparable Companion. I ſhall only add, that the Statue call'd the *Medicean Venus*, is the beſt Figure of her which Time has preſerv'd.

(23) See a great Number of theſe in Mr. *Ogle*'s Antiquities, illuſtrated by antient Gems, a Work which it is a great Loſs to the Publick, that ingenious and worthy Gentleman did not live to finiſh.

CHAP. XXXV.

Of the Attendants of VENUS, *viz.* Cupid, Hymen, *and the* Horæ, *or Hours.*

BEFORE we cloſe the Article of *Venus*, it is neceſſary to give ſome Account of the Deities, who were uſually repreſented in her Train, and formed a Part of that State with which ſhe uſually appear'd.

The firſt of theſe is *Cupid*. Some make him one of the moſt antient of the Deities, and ſay he had no Parents; but ſucceeded immediately after *Chaos*. Others report, that *Nox*, or *Night*, produced an Egg, which having hatch'd under her ſable Wings, brought forth *Cupid*, or *Love*, who with golden Pinions immediately flew through the whole World. *(1)*. But the common Opinion is, that *Cupid* was the Son of *Mars* and *Venus*, and the Favourite Child of his Mother, who without his Aid, as ſhe confeſſes in *Virgil*, could do

(1) Others make him the Son of *Porus*, the God of Counſel, who being drunk begot him on *Penia* the Goddeſs of Poverty; others the Son of *Cœlus* and *Terra*, and ſome of *Zephyrus* and *Flora*.

little

little Execution Indeed the Poets, when they invoke the Mother, ſeldom fail to make their joint Addreſſes to the Son *(2)*. Perhaps this Conſciouſneſs of his own Importance, render'd this little Divinity ſo arrogant, that on many Occaſions he forgets his filial Duty. This *Cupid* belong'd to the *Venus Pandemos*, or *Popularis*, and was call'd *Anteros*, or *Luſt*.

But the Antients mention another *Cupid* Son of *Jupiter* and *Venus* of a nobler Character, whoſe Delight it was to raiſe refin'd Sentiments of Love and Virtue, whereas the other inſpir'd baſe and impure Deſires. His Name was *Eros*, or *true Love*. *Eros* bore a Golden Dart, which cauſed real Joy and Affection, *Anteros* a Leaden Arrow, which rais'd a fleeting Paſſion, ending in Satiety and Diſguſt.

Cupid was repreſented uſually naked, to ſhow that Love has nothing of its own. He is arm'd with a Bow and Quiver full of Darts, to ſhew his Power of the Mind; and crown'd with Roſes, to ſhew the delightful but tranſitory Pleaſures he beſtows. Sometimes he is depictur'd *blind*, to denote that Love ſees no Faults in the Object belov'd; at others he appears with a Roſe in one Hand and a Dolphin in the other; ſometimes he is ſeen ſtanding between *Hercules* and *Mercury*, to ſignify the Prevalence of Eloquence and Valour in Love; at others he is plac'd near Fortune, to expreſs how much the Succeſs of Lovers depends on that inconſtant Goddeſs. He is always drawn with Wings, to typify, that nothing is more fleeting than the Paſſion he excites.

The *Egyptian Horus*, which attended the terreſtrial *Iſis*, or the *Venus Popularis*, or *Pandemos*, was, according to the Cuſtom of the *Neomeniæ*, repreſented with different Attributes, ſometimes with the Wings of the *Eteſian* Wind, at others with the Club of *Hercules (3)*, the Arrows of *Apollo*, ſitting on a Lyon, driving a Bull, tying a Ram, or having a large

(2) See *Horace*, Lib. I. Ode xxx. et Paſſim.
(3) *There is a Gem in Mr. Ogle* anſwering this Deſcription.

Fiſh in his Nets. Theſe Signs of the different Seaſons of the Year, gave Riſe to as many Fables. The Empire of *Eros*, or Love, was made to extend to Heaven and Earth, and even to the Depths of the Ocean; and this little, but powerful Child, had diſarmed Gods and Men.

Hymen the ſecond Attendant of *Venus*, was the God of Marriage, and the Son of *Bacchus* and that Goddeſs *(4)*. He is ſaid to be born in *Attica*, where he made it his Buſineſs to reſcue Virgins carried off by Robbers, and to reſtore them to their Parents. On this Account all Maids newly married offer'd Sacrifices to him; as alſo to the Goddeſs of *Concord*. He was invoked in the nuptial Ceremony *(5)* in a particular Manner.

This God was repreſented of a fair Complexion, crown'd with *Amaricus*, or the Herb Sweet Marjoram, and rob'd in a Veil of Saffron Colour (repreſentative of the Bridal Bluſhes) with a Torch lighted in his Hand, becauſe the Bride was carried always Home by Torch-Light.

Every one knows it was a conſtant Cuſtom of the oriental Nations, on the Wedding-Day, to attend the Bridegroom and Bride with Torches and Lamps. The Chorus on theſe Occaſions was *Hu! Humeneh, Here he comes! This is the Feſtival (6)!* The *Horus* exhibited on this Occaſion in *Egypt*, was a young Man bearing a Lamp or Torch, plac'd near the *Iſis*, which denoted the Day of the Month fix'd for the Ceremony.

The *Graces*, who always attended *Venus*, have been already deſcribed with the Muſes under the Article of *Apollo*.

The *Horæ*, or Hours, were the Daughters of *Sol* and *Chronis*, (or *Time*) and the Harbingers of their Father. They were alſo the Nurſes of *Venus*, as well as her Dreſſers, and made a neceſſary Part of her Train.

(4) *Hymen* is thought to be the Son of the Goddeſs *Venus Urania*, or the celeſtial *Venus*.

(5) They repeated often the Words, O *Hymen*, O *Hymenæe!*

(6) From *Hu*, lo! or here he is, and *Meneh* the Feaſt or Sacrifice, comes *Hymenæus*.

CHAP.

CHAP. XXXVI.
Of VULCAN.

THOUGH the Huſband ſhould uſually precede the Wife, yet *Vulcan* was too unhappy in Wedlock to obtain this Diſtinction. There were ſeveral of the Name (1), but the Principal, who arriv'd at the Honour of being deify'd, was the Son of *Jupiter* and *Juno*, or as others ſay, of *Juno* alone: However this be, he was ſo remarkably deform'd, that his Father threw him down from Heaven to the Iſle of *Lemnos*, and in the Fall he broke his Leg (2). Others report, that *Juno* herſelf, diſguſted at his Sight, hurl'd him into the Sea, where he was nurſed by *Thetis* (3).

The firſt Reſidence of *Vulcan* on Earth, was the Iſle of *Lemnos* (4), where he ſet up his Forge, and taught Men how to ſoften and poliſh Braſs and Iron. From thence he removed to the *Liparean* Iſles near *Sicily*, where, with the Aſſiſtance of the *Cyclops*, he made *Jupiter* freſh Thunderbolts, as the Old grew decay'd. He alſo wrought an Helmet for *Pluto*, which render'd him inviſible, a Trident for *Neptune* that ſhakes both Land and Sea, and a Dog of Braſs for *Jupiter*, which he animated ſo, as to perform (5) all the natural Functions of the Animal. Nor is this a Wonder, when we conſider, that at the Deſire of the ſame God, he formed *Pandora*, who was ſent with the fatal Box to *Prometheus*, as has been related in its Place. In ſhort, *Vulcan* was

(1) The 1ſt, ſaid to be the Son of *Cælus*; the 2d, the Son of *Nilus*, call'd *Opas*; the 3d, the *Vulcan* Son of *Jupiter* and *Juno*, mentioned above; and the 4th, the Son of *Mænalius*, who reſided in the *Vulcanian* or *Liparean* Iſles.

(2) He was caught by the *Lemnians*, or he had broke his Neck. It is added, he was a whole Day in falling.

(3) Others report he fell on the Land, and was nurs'd by *Apes*; and that *Jupiter* expell'd him the Skies for attempting to reſcue *Juno*, when ſhe conſpir'd againſt him.

(4) Becauſe *Lemnos* abounds in Minerals and hot Springs.

(5) *Jupiter* gave this Dog to *Europa*, ſhe to Procris, and by her it was given to *Cephalus* her Huſband, and by Jupiter after turn'd to a Stone.

the

the general Armourer of the Gods. He made *Bacchus* a golden Crown to preſent *Ariadne*, a Chariot for the *Sun*, and another for *Mars*. At the Requeſt of *Thetis* he fabricated the divine Armour of *Achilles*, whoſe Shield is ſo beautifully deſcrib'd by *Homer (6)*; as alſo the invincible Armour of *Æneas* at the Intreaty of *Venus*. To conclude, with an Inſtance of his Skill this Way, in Revenge for his Mother *Juno*'s Unkindneſs he preſented her a golden Chair, manag'd by ſuch unſeen Springs, that when ſhe ſat down in it, ſhe was not able to move 'till ſhe was forc'd to beg her Deliverance from him.

Vulcan, like the reſt of the Gods, had ſeveral Names or Appellations. He was call'd *Lemnius*, from the Iſle of *Lemnos* conſecrated to him; *Mulciber*, or *Mulcifer*, from his Art of ſoftening Steel and Iron. By the *Greeks Hephaiſtos*, from his delighting in Flames or Fire; and *Ætneus* and *Lipareus*, from the Places ſuppos'd to be his Forges *(7)*. As to his Worſhip, he had an Altar in common with *Prometheus (8)*, and was one of the Gods who preſided over Marriage, becauſe he firſt introduced the Uſe of Torches at the Nuptial Rites. It was cuſtomary with many Nations, after Victory, to gather the Enemy's Arms in a Heap, and offer them to *Vulcan*. His principal Temple was in a conſecrated Grove at the Foot of Mount *Ætna*, guarded by Dogs, who had the Diſcernment to diſtinguiſh his Votaries, to tear the vicious and fawn upon the Virtuous.

The proper Sacrifice to this Deity was a Lyon, to denote the reſiſtleſs Fury of Fire. His Feſtivals were different: At thoſe call'd *Protervia*, (amongſt the *Romans*) they ran about with lighted Torches. The *Vulcania* were celebrated by throwing living Animals into the Fire. The *Lampadophoria* were Races perform'd to his Honour, where the Contention was to carry lighted Torches to the Gaol; but whoever

(6) See Iliad, Lib. 18.
(7) *On Account of the Volcanos* and fiery Eruptions there.
(8) *Prometheus* firſt invented Fire, *Vulcan* the Uſe of it in making Arms and Utenſils.

overtook

overtook the Perſon before him, had the Privilege of delivering him his Torch to carry, and to retire with Honour.

Vulcan, however diſagreeable his Perſon was, was ſenſible of Love: His firſt Paſſion was for *Minerva*, and he had *Jupiter*'s Conſent to make his Addreſſes to her; but his Courtſhip was too ill plac'd to be ſucceſsful. He was more fortunate in his Suit to *Venus*, though he had no great Reaſon to boaſt his Lot. The Goddeſs was too great a Beauty to be conſtant, and *Vulcan* too diſagreeable to be happy. She choſe *Mars* for her Gallant, and the Intrigue for ſome Time went on ſwimmingly. As *Apollo*, or the *Sun*, had a Friendſhip for the Huſband, *Mars* was particularly fearful of his diſcovering the Affair, and therefore ſet a Boy call'd *Alectryon*, or *Gallus*, to warn him and his fair Miſtreſs of the Sun's Approach. The Centinel unluckily fell aſleep, and ſo the Sun ſaw them together, and let *Vulcan* preſently into the Secret. The Blackſmith God to revenge the Injury, againſt their next Meeting, contriv'd ſo fine and imperceptible a Net-work, that they were taken in their Guilt and expoſed to the Ridicule of the Gods, 'till releas'd at the Interceſſion of *Neptune*. *Mars*, to puniſh *Alectryon* for his Neglect, chang'd him into a Cock, who to attone his Fault, by his crowing gives conſtant Notice of the Sun-Riſe (9).

This Deity, as the God of Fire, was repreſented variouſly in different Nations. The *Egyptians* depicted him proceeding out of an Egg plac'd in the Mouth of *Jupiter*, to denote the radical or natural Heat diffus'd through all created Beings. Some Hiſtorians make him one of the firſt *Egyptian* Kings, who for his Goodneſs was deify'd; and add, that King *Menes* erected a noble Temple to him at *Thebes*, with a Coloſſal Statue Seventy-five Feet high. The *Phænicians* ador'd him by the Name of *Cryſor*, and thought him the Author and Cauſe of Lightning, and all fiery Exhalations. Some Writers confound him with the *Tubal Cain* of Scripture. In

(9) See *Ovid*, Lib. IV. 167.

antient

antient Gems and Medals of the *Greeks* and *Romans*, he is figur'd as a lame, deform'd, and ſquallid Man working at the Anvil, and uſually attended by his Men the *Cyclops*, or by ſome God or Goddeſs who come to aſk his Aſſiſtance.

To examine into the Ground of this Fable, we muſt have once more Recourſe to the *Egyptian* Antiquities. The *Horus* of the *Egyptians* was the moſt mutable Figure on Earth; for he aſſum'd Shapes ſuitable to all Seaſons of Time, and Ranks of People: To direct the Huſbandmen he wore a rural Dreſs. By a Change of Attributes he became the Inſtructor of the Smiths and other Artificers, whoſe Inſtruments he appear'd adorn'd with. This *Horus* of the Smiths had a ſhort or lame Leg, to ſignify that Agriculture or Huſbandry halts without the Aſſiſtance of the Handicraft or mechanic Arts. In this *Apparatus* he was call'd *Mulciber* (2), *Hephaiſtos* (3), and *Vulcan* (4), all which Names the *Greeks* and *Romans* adopted with the *Figure*, which as uſual they converted from a *Symbol* to a God. Now as this *Horus* was remov'd from the Side of the beautiful *Iſis* (or the *Venus Pandemos*) to make Room for the martial *Horus*, expoſed in Time of War, it occaſion'd the Jeſt of the Aſſiſtants, and gave Riſe to the Fable of *Vulcan*'s being ſupplanted in his Wife's Affections by the *God* of *War*.

(2) From *Malac*, to direct and manage; and *Ber* or *Beer* a Cave or Mine, comes *Mulciber*, the King of the Mines or Forges.

(3) From *Aph*, Father; and *Eſto* Fire, is form'd *Ephaiſto*, or *Hepheſtion* the Father of Fire.

(4) From *Wall*, to work, and *Canan*, to haſten, comes *Wolcan*, or Work finiſhed.

CHAP. XXXVII.

Of the Offspring of VULCAN.

THOUGH *Vulcan* had no Iſſue by *Venus*, yet he had a pretty numerous Offspring. We have already mention'd his Paſſion for *Minerva*. This Goddeſs coming one Day

Day to beſpeak ſome Armour of him, he attempted to raviſh her, and in the Struggle, his Seed fell on the Ground and produc'd the Monſter *Erichthonius* (5). *Minerva* nouriſh'd him in her Thigh, and afterwards gave him to be nurſed by *Aglauros*, *Pandroſus*, and *Herſe*, but with a ſtrict Caution not to look in the Cradle or Coffer which held him. The firſt and laſt neglecting this Advice ran mad. *Ericthonius* being born with deform'd, or as ſome ſay, Serpentine Legs, was the firſt Inventor of Chariots to ride in. He was the 4th King of *Athens*, and a Prince of great Juſtice and Equity.

Cacus, another Son of *Vulcan*, was of a different Character. He was a notorious Robber, and receiv'd his Name from his conſummate Villany (6). He fix'd himſelf on Mount *Aventine*, and from thence infeſted all *Italy* with his Depredations; but having ſtolen ſome Oxen from *Hercules*, he dragg'd ~~him~~ them backwards to his Cave (7), that the Robbery might not be diſcover'd by the Track. *Hercules*, however, paſſing that Way, heard the lowing of his Cattle, broke open the Doors, and ſeizing the Wretch put him to Death.

A Third Son of *Vulcan*, *Cæculus* (8), ſo call'd from his little Eyes, reſembled his Brother *Cacus*, and liv'd by Prey. It is ſaid his Mother ſitting by the Fire, a Spark flew into her Lap, upon which ſhe conceiv'd. Others ſay ſome Shepherds found him in the Fire as ſoon as born. He founded the City *Præneſte*.

By his Wife *Aglaia*, one of the *Graces*, *Vulcan* had ſeveral Sons, as *Ardalus*, the Inventor of the Pipe call'd *Tibia*. *Brotheus*, who being deform'd like his Father, deſtroy'd himſelf in the Fire, to avoid the Reproaches he met with. *Æthiops*, who gave his Name to the *Æthiopians*, before call'd *Æthe-*

(5) Deriv'd from Ἐρι and χθὼν, or Earth and Contention.

(6) From κακὸς, bad or wicked.

(7) *Virgil* has given a fine Deſcription of this Cave, but he makes him but half a Man. See Æneid VIII. 194.

(8) It is thought the noble *Roman* Family of Cæcilii derive their Name *from him. See Virgil*, Æneid X. 544, and Æneid VII. 680.

reans, *Olenus* the Founder of a City of his own Name in *Bæotia*, *Ægyptus* from whom *Egypt* was call'd, *Albion*, *Periphenus*, *Morgion*, *Acus*, and ſeveral others.

CHAP. XXXVIII.

Of the Cyclops *and* Polyphemus.

THE *Cyclops* were the Sons of *Neptune* and *Amphitrite*. The Principal were *Brontes*, *Steropes* and *Pyracmon*, though their whole Number was above a Hundred. They were the Journey-Men of *Vulcan*. It is ſaid, as ſoon as they were born *Jupiter* threw them into *Tartarus*, but that they were deliver'd at the Interceſſion of *Tellus*, and ſo became the Aſſiſtants of our God. They had each but one Eye (1) plac'd in the Middle of their Foreheads, and liv'd on ſuch Fruits and Herbs as the Earth brought forth without Cultivation. They are reported to have built the Walls of *Mycenæ* and *Tyrinthe* with ſuch maſſy Stones, that the ſmalleſt requir'd two Yoke of Oxen to draw it. The Dealers in Mythology ſay, that the *Cyclops* ſignify the Vapours rais'd in the Air, which occaſion Thunder and Lightning.

With theſe we may claſs *Polyphemus*, though he was the Son of *Neptune*, having like the *Cyclops* but one Eye; but of ſo gigantic a Stature, that his very Aſpect was terrible. His Abode was in *Sicily*, where he ſurpriz'd *Ulyſſes* and his Companions, of whom he devour'd three; but *Ulyſſes* making him drunk blinded him with a Firebrand, and ſo eſcap'd with the reſt. *Virgil* has given us a fine Deſcription of this Scene (2).

(9) From Κύκλος *Circulus*, and ὤψ *Oculus*, that is the *One-Ey'd Men*.
(10) See *Virgil* Æneid, Lib. III. 620, but the whole Deſcription, though admirable, is too long to be copied.

CHAP.

CHAP. XXXIX.

Of MINERVA *or* PALLAS.

WE come next to *Minerva* or *Pallas*, one of the moſt diſtinguiſh'd of the *Dii Majores*, as being the Goddeſs of *Sciences* and Wiſdom. *Cicero* mentions five (1) of this Name; but the moſt conſiderable was the Daughter of *Jupiter*, not by any infamous Amour, nor even by the conjugal Bed, but the Child of his Brain. It is ſaid her Father ſeeing *Juno* barren, through Grief ſtruck his Forehead, and three Months after came forth *Minerva* (2). On the Day of her Nativity it rain'd Gold at *Rhodes* (3). Her firſt Appearance on Earth was in *Libya*, where beholding her own Beauty in the Lake *Triton*, ſhe from thence gain'd the Name of *Tritonis* (4).

She had beſide ſeveral other Apellations amongſt the *Greeks* and *Romans*. She was call'd *Pallas* from the brandiſhing her Spear in War. *Athena*, becauſe ſhe was born full grown and never ſuckled; whence alſo ſhe obtain'd the Name of *Ametroſs*, or Motherleſs. The Epithet of *Parthenis*, or the Virgin, was given her on account of her perpetual

(1) The 1ſt the Mother of *Apollo* or *Latona*; the 2d produced from the *Nile* and worſhipp'd at *Sais* in *Egypt*; the 3d the Child of *Jupiter*'s Brain; the 4th the Daughter of *Jupiter* and *Corypha*, who invented Chariots with four Wheels; and the 5th the Child of *Pallas* whom ſhe kill'd, becauſe he attempted his Chaſtity.

(2) It is ſaid, *Vulcan* was the Midwife, by cleaving his Skull with a Hatchet; but that ſeeing an arm'd Virago come out inſtead of a Child he run away. Others report, that when *Jupiter* ſwallow'd *Metis*, one of his Wives, he fell with Child of *Pallas*.

(3) Hence the *Rhodians* were the firſt who worſhipp'd her, as *Claudian* remarks.

Auratos Rhodiis *imbres naſcente* Minerva
Induxiſſe Jovem *ferunt*.

Some ſay it was becauſe ſhe taught them the Art of making *Coloſſal* Statues.

(4) An annual Ceremony was perform'd at this Lake by the *Virgins*, who in diſtinct Bodies attack'd each other with various Weapons. The firſt that fell was eſteem'd not a Maid, and thrown into the Lake; but ſhe *who receiv'd moſt* Wounds was carried off in Triumph.

Chaſtity; that of *Ergatis*, or the Workwoman, for her Excellency in Spinning and Weaving; *Muſica*, from her inventing the Pipe; *Pylotis*, becauſe her Image was ſet up in the Gates; and *Glaucopis* or Green-Ey'd, becauſe her Eyes were of that Caſt (5), like thoſe of the Owl.

Minerva was the Goddeſs of War, Wiſdom and Arts, ſuch as Weaving, the making Oil, Muſick, eſpecially the Pipe (6); of building Caſtles, over which ſhe preſided; and, in ſhort, was the Patroneſs of all thoſe Sciences, which render Men uſeful to Society and themſelves, and intitle them to the Eſteem of Poſterity.

We have already had occaſion to obſerve how this Goddeſs vow'd a perpetual Virginity, and in what Manner ſhe rejected the Addreſſes of *Vulcan*. She was indeed very delicate on this Point, for ſhe depriv'd *Tireſias* of his Sight, becauſe he accidentally ſaw her bathing in the Fountain of *Helicon*; but at the Interceſſion of his Mother *Charicle*, ſhe relented ſo far, that to compenſate his Loſs, ſhe endued him with the Gift of Prophecy (7). Nor was ſhe leſs ſevere to *Meduſa*, who being raviſh'd by *Neptune* in her Temple, ſhe reveng'd the Sacrilege, by turning her Locks into Snakes, and cauſing all who beheld her after to be chang'd into Stones.

She was equally jealous of her Superiority in the Arts ſhe invented. *Arachne* a *Lybian* Princeſs, the Daughter of *Idmon*, had the Preſumption to challenge her at Spinning. The Folly coſt her dear; for *Minerva* ſtruck her with the Spindle on the Forehead, and attempting to hang herſelf through Deſpair, the Goddeſs turn'd her into a *Spider*, in which Shape ſhe ſtill exerciſes the Profeſſion ſhe ſo much boaſted

(5) Yet *Homer* and all the Poets call her the *Blue-Ey'd* Maid. See *Pope*.

(6) It is ſaid, ſeeing her Cheeks reflected in the Water as ſhe play'd, ſhe threw away the Pipe with this Expreſſion; *That Muſick was too dear, if purchas'd at the Expence of Beauty.*

(7) *Ovid* relates the Story of *Tireſias* very differently; for which ſee *Metamorph.* Lib. III. 316. and quote the Story.

(7). The

(7). The Reader may conſult *Ovid*, if he would ſee this Story ſet in a beautiful Light.

As conduct is oppoſite, in military Affairs, to brutal Valour, ſo *Minerva* is always by the Poets plac'd in contraſt to *Mars*. Thus we ſee *Homer* makes her ſide with the *Greeks* in the *Trojan* War, while the other Deity takes the Part of the Enemy. The Succeſs is anſwerable to this Diſpoſition (8), and we ſee Prudence and Diſcipline victorious over Valour without Counſel, and Force under no Direction.

One of the moſt remarkable of *Minerva*'s Adventures, was her Conteſt with *Neptune*, of which Notice has been taken under the Article of that Deity. When *Cecrops* founded *Athens*, it was agreed, that whoever of theſe two Deities ſhould produce the moſt beneficial Gift to Mankind, ſhould give Name to the New City. *Neptune* with a Stroke of his Trident form'd a *Horſe*; *Pallas* caus'd an *Olive* to ſpring from the Ground, and carried the Prize. The Meaning of this Fable was to point out, that Agriculture was to a riſing Colony of more Importance than Navigation.

Minerva was highly honour'd, and had ſeveral Temples both in *Greece* and *Italy*. The *Athenians*, who always had a particular Devotion to her, as the Patroneſs of their City, in the flouriſhing State of their Republick, erected a magnificent Temple to her by the Name of *Parthenis*, or the *Virgin-Goddeſs*, in which they plac'd her Statue of Gold and Ivory Thirty-nine Feet high, wrought by the Hands of *Phidias*. She had a Stately Temple at *Rome* on Mount *Aventine*, where her Feſtival call'd *Minervalia* or *Quinquatria*, was celebrated for five Days ſucceſſively in the Month of *March*. She had ſometimes her Altars in common with *Vulcan*, ſometimes with *Mercury*. The uſual Victim offer'd her was a *White Heifer* never yoked. The Animals ſacred to her were the *Cock*, the *Owl*, and the *Baſiliſk*.

(7) See *Ovid*, Lib. VI. 1.
(8) See the Preface to Mr. *Pope*'s *Homer*.

We

We muſt not here omit the *Palladium* (9), or that ſacred Statue of her which fell down from Heaven, and was preſerv'd in Troy, as a Treaſure on whoſe Safety that of the Kingdom depended. *Diomedes* and *Ulyſſes* found Means to ſteal it, and the City was ſoon after taken and deſtroy'd (10) However, it is certain that *Æneas* brought either this or another of the ſame Kind with him into *Italy*, and depoſited it at *Lavinium*, from whence it was remov'd to *Rome*, and plac'd in the Temple of *Veſta*. When this Edifice was conſum'd by Fire, *Metellus*, a noble *Roman*, ruſh'd in and brought it off, though with the Loſs of his Eyes, in Recompenſe for which heroic Action, he had the Privilege of coming to the Senate in a Chariot, that the Honour might in ſome Degree allay the Senſe of his Misfortune. The *Romans* indeed, vain of their *Trojan* Deſcent, regarded the *Palladium* in the ſame Light with their Anceſtors, and thought the Security and Duration of their Empire annex'd to the Poſſeſſion of this Guardian Image.

Come we next to enquire into the mythological Birth and Origin of this fabled *Goddeſs*, who is no other than the *Egyptian Iſis* under a new Dreſs or Form, and the ſame with the *Pales*, or rural Goddeſs of the *Sabines* (11). The *Athenians*, who were an *Egyptian* Colony from *Sais*, follow'd the Cuſtoms of their Anceſtors, by particularly applying themſelves to raiſing *Flax* for Linnen Cloth, and the Cultivation of the *Olive* (12). Now the *Iſis* worſhipp'd at *Sais*, as preſiding over theſe Arts, was a female Figure in compleat Armour. This, as *Diodorus* tells us, was becauſe the Inhabitants of this *Dynaſty*, were both the beſt Huſbandmen and Soldiers in

(9) Authors differ as to this Palladium, ſome making it of Wood, and adding, it could move its Eyes and ſhake its Spear. Others ſay, it was compos'd of the Bones of *Pelops*, and ſold by the *Scythians* to the *Trojans*.

(10) Some aſſert it was a Counterfeit *Palladium* the *Greek* Generals ſtole away, and that *Æneas* ſav'd the true One. Others make two *Palladiums*.

(11) To whoſe Honour the Feaſts call'd *Palilia* were celebrated. Now this Word is manifeſtly of *Egyptian* Derivation, being taken from *Pelil*, to govern the City; whence comes *Pelilah*, the Publick Order.

(12) The City of *Sais* deriv'd its Name from this Tree, *Zaith* or *Sais* ſignifying *the Olive*.

Egypt.

Egypt. In the Hand of this Image they placed a Shield with a Full Moon depicted on it, ſurrounded by Serpents, the Emblems of Life and Happineſs. And at the Feet of this *Iſis* they plac'd an *Owl*, to ſhew it was a nocturnal Sacrifice. To this *Iſis* they gave the Name of *Meduſa* (13), expreſſive of what ſhe was deſign'd to repreſent. The *Greeks* who were ignorant of the true Meaning of all this, did not think fit to put ſuch a favourable Senſe on the Head of *Meduſa*, which ſeem'd to them an Object of Horror, and open'd a fine Field for poetical Imagination. The preſſing of the Olives did indeed turn Fruit into Stones, in a litteral Senſe; hence they made the *Ægis* or Shield of *Minerva* petrify all who beheld it.

To remind the People of the Importance of their Linnen Manufactory, the *Egyptians* expos'd in their Feſtivals another *Iſis*, bearing in her right Hand the Beam or Inſtrument round which the Weavers roll'd the Warp of their Cloth. This Image they call'd *Minerva* (14). Now there are antient Figures of *Pallas* extant, which correſpond with this Idea (15). What ſtill heightens the Probability of this is, that the Name of *Athanee* given to this Goddeſs, is the very Word in *Egypt* for the flaxen Thread (16) uſed in their Looms. Near this *Iſis*, which was to warn the Inhabitants of the Approach of the Weaving or Winter-Seaſon, they plac'd the Figure of an Inſect, whoſe Induſtry ſeems to have given Riſe to this Art, and to which they gave the Name of *Arachne* (17), to denote its Application. All theſe Emblems tranſplanted to *Greece*, by the Genius of that People, fond of the marvellous, were converted into real Objects, and indeed afforded Room enough for the Imagination of their Poets to invent the Fable of the Transformation of *Arachne* into a Spider.

(13) From *Duſh*, to preſs, comes *Meduſha* or *Meduſa* the Preſſing. See *Iſaiah* xxv. 10.
(14) From *Manevrah*, a Weaver's Loom.
(15) In the Collection of Prints made by M. *De Crozat*.
(16) *Atona*, Linnen Thread. See *Proverbs* vii. 16.
(17) From *Arach*, to make Linnen Cloth.

Minerva,

Minerva, by the Poets and Sculptors, is uſually repreſented in a ſtanding Attitude compleatly arm'd, with a compoſed but ſmiling Countenance, bearing a golden Breaſt-Plate, a Spear in her Right-Hand, and her terrible *Ægis* in her Left, having on it the Head of *Meduſa* entwin'd with Snakes. Her Helmet was uſually entwin'd with *Olives*, to denote Peace is the End of War, or rather becauſe that Tree was ſacred to her. See her Picture in *Cambray*'s *Telemaque*. At her Feet is generally plac'd the *Owl*, or the *Cock*; the former being the Emblem of *Wiſdom*, the latter of *War*.

CHAP. XL.

Of MARS and BELLONA.

MARS was the Son of *Juno* alone, who being chagrin'd that *Jupiter* ſhould bear *Minerva* without her Help, to be even with him conſulted *Flora*, who ſhew'd her a Flower in the *Olenian* Fields, on touching which ſhe conceiv'd, and became the Mother of this dreadful Deity (1). *Thero*, or Fierceneſs, was his Nurſe, and he receiv'd his Education amongſt the *Scythians*, the moſt barbarous Nation in the World, amongſt whom he was ador'd in a particular Manner, though they acknowledg'd no other God.

This Deity had different Appellations. The *Greeks* call'd him *Ares* (2), either from the Deſtruction he cauſes, or the Silence and Vigilance obſerv'd in War. He had the Name of *Gradivus* from his Majeſtick Part, and the brandiſhing his Spear: This Epithet was peculiar to him in Action, or on the Offenſive. That of *Quirinus* was applied to him when on the Defenſive, or at Reſt. By the antient *Latins* he was ſtyl'd *Saliſubſulus*, or the Dancer, from the Uncertainty that attends all martial Enterprizes.

(1) Others make him the Son of *Jupiter* and *Juno*, or of *Jupiter* and *Eris*.

(2) *Either from* ἀγειν, to kill; or from ἀργω to keep Silence.

Mars

Mars was the God of *War*, and in high Veneration with the *Romans*, both on account of his being the Father of *Romulus* their Founder, and alſo becauſe of their own *Genius*, which was always inclin'd to Conqueſt. *Numa*, one of their earlieſt Kings, though otherwiſe a pacifick Prince, having implor'd the Gods, during a great Peſtilence, receiv'd a ſmall Braſs Buckler, call'd *Ancile*, from Heaven, which the Nymph *Egeria* advis'd him to keep with the utmoſt Care, the Fate of the *Roman* People and Empire depending on its Conſervation. To ſecure ſo valuable a Pledge, *Numa* caus'd eleven more Shields of the ſame Form to be made; and intruſted the Care of theſe to an Order of Prieſts he inſtituted, call'd *Salii*, or the Prieſts of *Mars*, in whoſe Temple the Twelve *Ancilia* were repoſited. The Number of theſe Prieſts were alſo twelve choſen out of the nobleſt Families, who on the 1ſt of *March* annually, the Feſtival of *Mars* carried the *Ancilia* with great Ceremony round the City, claſhing their Bucklers, and ſinging Hymns to the Gods, in which they were join'd by a Chorus of Virgins choſen to aſſiſt on this Occaſion, and dreſſed like themſelves. This Feſtival was concluded with a grand Supper (3).

Auguſtus erected a magnificent Temple to *Mars* at *Rome*, by the Title of *Ultor*, which he vow'd to him, when he implor'd his Aſſiſtance againſt the Murderers of *Julius Cæſar*. The Victims ſacrificed to him were the *Wolf* for its Fierceneſs, the *Horſe* on account of its Uſefulneſs in War, the *Wood-pecker* and *Vulture* for their Ravenouſneſs, the *Cock* for his Vigilance. He was crown'd with *Graſs*, becauſe it grows in Cities depopulated by War, and thickeſt in Places moiſten'd with human Blood.

The Hiſtory of *Mars* furniſhes few Adventures. We have already related his Amour with *Venus*, by whom he had *Hermione*, contracted to *Oreſtes*, and afterwards married to *Pyrrhus* King of *Epirus*.

(3) Call'd *Cæna Saliaris*,

By the Nymph *Biſtonis Mars* had *Tereus*, who reign'd in *Thrace*, and married *Progne* the Daughter of *Pandion*, King of *Athens*. This Princeſs had a Siſter call'd *Philomela*, a great Beauty. Being deſirous to ſee her, ſhe requeſted her Huſband to go to *Athens* and bring her Siſter, with her Father's Permiſſion to her. *Tereus* by the Way fell in Love with his Charge, and on her rejecting his Sollicitations, raviſh'd her, cut out her Tongue, and enclos'd her in a ſtrong Tower, pretending to his Wife ſhe died in the Journey. In this Condition the unhappy Princeſs found Means to embroider her Story and ſend it to her Siſter, who tranſported with Rage, contriv'd how to revenge the Injury. Firſt ſhe brought her Siſter Home privately; next ſhe kill'd her Son *Itys*, and ſerv'd up his Fleſh to his Father for Supper: After he had eat it, ſhe expoſed the Head, and told him what ſhe had done; *Tereus* mad with Fury purſued the Siſters, who in their Flight became transformed, *Progne* to a *Swallow*, and *Philomela* to a Nightingale. *Itys* was by the Gods chang'd to a Pheaſant, and *Tereus* himſelf into a *Lapwing*. *Ovid* has (4) given this Story with his uſual Embelliſhments.

Mars married a Wife call'd *Nerio*, or *Nerione*, (5) which in the *Sabine* Tongue ſignifies Valour or Strength. He had ſeveral Children, the Principal of whom were *Bythis*, who gave his Name to *Bythinia*; *Thrax* from whom *Thrace* was ſo call'd; *Ænomaus*, *Aſcalaphus*, *Biſton*, *Chalybs*, *Strymon*, *Parthenopæus*, *Tmolus*, *Pylus*, *Euenus*, *Calydon*, *&c.*

This Deity having kill'd *Halirothius* the Son of *Neptune*, was indicted before the Aſſembly of the Gods for the Murther, as well as for the Crime of Debauching *Alcippe*, Siſter to the Deceas'd. Twelve Gods were preſent, of whom ſix were for acquitting him; ſo that by the Cuſtom of the Court, when the Voices were equal, the favourable Side carrying it, he came off. Some ſay this Trial was in the famous *Areopagus*,

(4) See *Ovid*, Lib. VI. 413.

(5) Hence the *Claudian* Family at *Rome*, are ſaid to derive the Sir-Name of *Nero*.

or

or Hill of *Mars* at *Athens*, a Court which in ſucceeding Time gain'd the higheſt Reputation, for the Juſtice and Impartiality *(6)* of its Proceedings.

Mars was neither invulnerable nor invincible; for we find him in *Homer* both wounded and purſued by *Diomedes*, but then it muſt be conſider'd that *Homer* was ſo good a Patriot, that he always affects to diſgrace the Gods, who took the *Trojan*'s Part.

Mars, whatever his Appearance be, was of *Egyptian* Original. This Nation was divided into three Claſſes, the Prieſts, the Husbandmen, and the Artificers; of theſe, the firſt were by their Profeſſion exempted from War, and the laſt reckon'd too mean to be employ'd in Defence of the State; ſo that their Militia was wholly taken from the ſecond Body. We have already obſerv'd, that in the Sacrifices which preceded their Military Expeditions, their *Iſis* appear'd in a warlike Dreſs, and gave Riſe to the *Greek Pallas*, or *Minerva*. The *Horus* which accompany'd this Figure, was alſo equipp'd with his Helmet and Buckler, and call'd by the Name of *Harits (7)*, or the formidable. The *Syrians* ſoften'd this Word to *Hazis (8)*; the *Greeks* chang'd it to *Ares*; the *Gauls* pronounc'd it *Heſus*; and the *Romans* and *Sabines Warets* or *Mars*. Thus the military *Horus* of the *Egyptians* became perſonify'd and made the God of Combats or War.

Mars is uſually deſcrib'd in a Chariot drawn by furious Horſes, compleatly arm'd, and extending his Spear with the one Hand, while with the other Hand he graſps a Sword embrued in Blood. His Aſpect is fierce and ſavage. Sometimes *Diſcord* is repreſented as preceding his Car, while *Cla-*

(6) Theſe Judges were choſen out of Perſons of the moſt blameleſs Characters. They ſuffer'd no verbal Pleadings before them, leaſt a falſe Eloquence might varniſh a bad Cauſe; and all their Sentences were given in Writing, and deliver'd in the Dark.

(7) From *Harits*, violent or enraged. See *Job* xv. 20.

(8) *Hazis*, (Syr) the terrible in War, *Pſalm* xxiv. 8. The Syrians alſo call'd *him Ab Gueroth*, or the Father of Combats; whence the Romans *borrow'd their Gradivus Pater*.

mour, *Fear* and *Terror* appear in his Train. *Virgil* has given a Deſcription of this God pretty much agreeable to this Idea (9).

Bellona is uſually reckon'd the Siſter of *Mars*, though ſome call her both his Siſter and Wife. As her Inclinations were equally cruel and ſavage, ſhe took a Pleaſure in ſharing his Dangers, and is commonly depictur'd as driving his Chariot with a Bloody Whip in her Hand. *Appius Claudius* built her a Temple at *Rome*, where in her Sacrifices call'd *Bellonaria*, her Prieſts us'd to ſlaſh themſelves with Knives. Juſt oppoſite ſtood the *Columna Bellica*, a Pillar from whence the Herald threw a Spear, when War was proclaim'd againſt any Nation. She is ſaid to be the Inventreſs of the Needle (10). from which ſhe took her Name.

This Goddeſs is repreſented ſometimes holding a lighted Torch or Brand, at others with a Trumpet, her Hair compos'd of Snakes clotted with Gore, and her Garments ſtain'd with Blood, in a furious and diſtracted Attitude.

(9) *Virgil*, Æneid VIII. 700.
(10) From Βελόνη, a Needle.

CHAP. XLI.

Of CERES.

IT may not be improper now to paſs to ſofter Pictures, whoſe agreeableneſs may ſerve as a Contraſt to the ſtronger Images juſt diſplay'd As Plenty and Abundance repair the Waſte and Havock of War, we ſhall next to *Mars* introduce *Ceres*, a Divinity friendly and beneficent to Mankind.

This Goddeſs was the Daughter of *Saturn* and *Rhea*. *Sicily*, *Attica*, *Crete*, and *Egypt* claim the Honour of her Birth, each Country producing its Reaſons, though the firſt has the general Suffrage. In her Youth ſhe was ſo beautiful, that her *Brother Jupiter* fell in Love with her, by whom ſhe had

Proſerpine

Proſerpine. *Neptune* next enjoy'd her, but the Fruit of this Amour is controverted, ſome making it a Daughter, call'd *Hira*, others a Horſe call'd *Arion*. Indeed as this laſt Deity careſs'd her in that Form, the latter Opinion ſeems beſt founded. However this be, ſhe was ſo aſham'd of this laſt Affair, that ſhe put on mourning Garments, and retir'd to a Cave, where ſhe continued ſo long, that the World was in Danger of periſhing for Want (1). At laſt *Pan* diſcover'd her Retreat, and inform'd *Jupiter*, who by the Interceſſion of the *Parcæ*, or Fates, appeas'd her, and prevail'd on her to return to the World.

For ſome Time ſhe took up her Abode in *Corcyra*, from whence ſhe removed to *Sicily*. where the Misfortune befell her of the Rape of *Proſerpine* her Daughter, by *Pluto*. The diſconſolate Mother immediately carried her Complaints to *Jupiter*, upbraiding him with his permitting ſuch an Injuſtice to be committed, eſpecially on the Perſon of his own Daughter. But obtaining little Satisfaction, ſhe lighted her Torches at Mount *Ætna*, and mounting her Car drawn by winged Dragons, ſet out in Search of her beloved Daughter. As her Adventures in this Journey were pretty remarkable, we ſhall mention them in their Order.

Her firſt Stop was at *Athens*, where being hoſpitably receiv'd by *Celeus*, ſhe in Return taught him to ſow Corn, and nouriſh'd his Son *Triptolemus* with celeſtial Milk by Day, at Night covering him with Fire to render him immortal. *Celeus* out of Curioſity diſcovering this laſt Particular, was ſo affrighted, that he cry'd out and reveal'd himſelf, on which the Goddeſs kill'd him. As to his Son, *Ceres* lent him her Chariot, and ſent him through the World to inſtruct Mankind in the Benefits of Tillage.

She was next entertain'd by *Hypothoon* and *Meganira* (2) his Wife, who ſet Wine before her, which ſhe refus'd, as unſuitable to her mournful Condition; but ſhe prepar'd herſelf

(1) Becauſe during her Abſence the Earth produced no Corn or Fruits.
(2) *Hypothoon* was the Son of *Neptune* and *Aſope*.

a Drink

a Drink from an Infuſion of Meal or Corn, which ſhe afterwards uſed. *Iambe* (3), an Attendant of *Meganira*'s, us'd to divert the Goddeſs with Stories and Jeſts, which ſhe repeated in a certain Kind of Verſe. It happen'd, during a Sacrifice made her here, that *Abas*, Son to *Meganira*, derided the Ceremony, and uſed the Goddeſs with opprobrious Language, whereupon ſprinkling him with a certain Mixture ſhe held in her Cup, he became a Newt or Water-Lizard. *Eriſichton* alſo for cutting down a Grove conſecrated to her, was puniſh'd with ſuch an inſatiable Hunger, that nothing could ſatisfy him, but he was forc'd to gnaw his own Fleſh.

From thence *Ceres* paſs'd into *Lycia*, where being thirſty, and deſiring to drink at a Spring, the Clowns not only hinder'd her, but ſully'd and diſturb'd the Water, reviling her for her Misfortunes, upon which ſhe turn'd them into Frogs. Theſe Frogs, though already puniſh'd for affronting his Siſter, had the Folly to aſk *Jupiter* to grant them a King. He ſent them a Frog, whom they rejected, and deſired another, upon which the God ſent them a Water-Serpent, who devoured them, and effectually convinced them of their Weakneſs.

It is diſputed, who firſt inform'd *Ceres* where her Daughter was; ſome aſcribe the Intelligence to *Triptolemus*, and his Brother *Eubuleus*; but the moſt Part agree in giving the Honour of it to the Nymph *Arethuſa* (a Fountain in *Sicily*) (4), who flying the Purſuit of the River *Alpheus*, ſaw this Goddeſs in the infernal Regions.

We have but one Amour of *Ceres* recorded. Finding *Jaſion* the Son of *Jupiter* and *Electra* aſleep in a Field newly plough'd up, ſhe acquainted him with her Paſſion, and bore him *Plutus* the God of Riches; but *Jove* incens'd to ſee his Son become his Rival, kill'd him with a Thunderbolt.

Ceres had ſeveral Names; ſhe was call'd *Magna Dea*, or the Great Goddeſs, from her Bounty in ſupporting Mankind;

(3) *The Daughter of Pan* and *Echo*, and the Inventreſs of Iambic Verſe.
(4) *The Daughter of Nereus* and *Doris*, and a Companion of Diana.

Melaina,

Melaina, from her black Cloathing; *Euchlæa* from her Verdure; *Alma Altrix* and *Mammoſa*, from her nouriſhing and impregnating all Seeds and Vegetables, and being as it were the common Mother of the World. The *Arcadians*, by Way of Excellence, ſtyl'd her *Deſpoina*, or the *Lady*. She was alſo honour'd with the peculiar Epithet of *Theſmophoris*, or the Legiſlatreſs, becauſe Huſbandry firſt taught the Uſe of Land-Marks, and the Value of Ground, the Source of all Property and Law.

It muſt be owned this Goddeſs was not undeſerving the higheſt Titles given her, conſidered as the Deity who firſt taught Men to plow and ſow, to reap and houſe their Corn, to yoke Oxen, to make Bread, to cultivate all Sorts of Pulſe and Garden-Stuff (except Beans) (5), though ſome make *Bacchus* the firſt Inventor of Agriculture. She alſo inſtructed Mankind to fix Limits or Boundaries, to aſcertain their Poſſeſſions.

There was none of the celeſtial Aſſembly, to whom more ſolemn Sacrifices were inſtituted than to *Ceres*. The Place where ſhe was principally worſhipp'd, was at *Eleuſis*, where her Rites were perform'd in the moſt ſolemn and myſterious Manner. They were celebrated only once in five Years; all the Matrons initiated, were to vow a perpetual Chaſtity. At the Commencement of the Feſtival, a Feaſt was kept for ſeveral Days, during which Wine was baniſh'd the Altars. After this the Proceſſion began, which conſiſted in the Carriage of the ſacred Baſkets or Caniſters, in one of which was inclos'd a Child with a golden Serpent, a Van, Grains, Cakes, *&c.* The Repreſentation of the Myſteries, during which a profound Silence *(6)* was to be obſerv'd, concluded thus: After a horrid Darkneſs, Thunder, Lightening, and whatever is moſt awful in Nature, ſucceeded a calm and bright Illumination, which diſcover'd four Perſons ſplendidly ha-

(5) There are ſeveral Reaſons aſſign'd, for the *Pythagorean* Precept of abſtaining from *Beans*. [*Abſtine a Fabis.*]

(6) It was Death to ſpeak, or to reveal what paſs'd in theſe religious Rites.

bited.

bited. The firſt was call'd the *Hierophant*, or the *Expounder of ſacred Things*, and repreſented the *Demiurgus*; or Supreme Being: The Second bore a Torch, and ſignify'd *Oſiris*, or the Sun; the Third ſtood near the Altar and ſignify'd *Iſis*, or the Moon; and the Fourth, whom they call'd the *Holy Meſſenger*, perſonated *Anubis*, or *Mercury* (7). To theſe Rites none were admitted but Perſons of the firſt Character, for Probity or Eminence. Only the Prieſts were ſuffer'd to ſee the Statue of the Goddeſs. All the Aſſembly uſed lighted Torches, and the Solemnity concluded with Games, in which the Victors were crown'd with Ears of Barley.

According to *Herodotus*, theſe Rites were brought from *Egypt* to *Greece*, by the Daughters of *Danaus*. Others ſay that *Eumolpus* the Son of *Triptolemus* and *Driope*, transferr'd them from *Eleuſis* to *Athens*.

The *Theſmophoria*, or leſſer Feſtivals of *Ceres*, were celebrated annually at *Argos*, and in many Points reſembled the *Eleuſinian* Myſteries, though they fell ſhort of them very much in the Dignity and Grandeur of the Celebration.

Q. Memmius the Ædile firſt introduced theſe Rites into *Rome* by the Title of *Cerealia* (8). None were admitted to the Sacrifices, guilty of any Crime; ſo that when *Nero* attempted it the *Roman* Matrons expreſs'd their Reſentment by going into Mourning. This Feſtival was clos'd by a Banquet and publick Horſe-Races.

The *Ambarvalia* were Feaſts celebrated by the *Roman* Huſbandmen in Spring, to render *Ceres* propitious, by luſtrating their Fields. Each Maſter of a Family furniſh'd a Victim with an Oaken Wreath round its Neck, which he led thrice round his Ground, follow'd by his Family ſinging Hymns, and dancing in Honour of the Goddeſs. The Offerings

(7) The whole Purport of this Repreſentation, was deſign'd to allegorize the deſolate State of Mankind after the Flood, and ſhew the Benefits of Agriculture and Induſtry.

(8) This appears from a Medal of this Magiſtrate, on which is the Effigies of *Ceres* holding in one Hand three Ears of Corn; in the other a Torch, and with her Left-Foot treading on a Serpent.

uſed

uſed in the Luſtration were Milk and New Wine. At the Cloſe of the Harveſt there was a ſecond Feſtival, in which the Goddeſs was preſented with the firſt Fruits of the Seaſon, and an Entertainment provided for the Relations and Neighbours.

The Beginning of *April* the Gardeners ſacrificed to *Ceres*, to obtain a plentiful Produce of their Grounds, which were under her Protection. *Cicero* mentions an antient Temple of hers at *Catanea* in *Sicily*, in which the Offices were perform'd by Matrons and Virgins only, no Man being admitted. The uſual Sacrifices to this Goddeſs were a Sow with Pig, or a Ram. The Garlands us'd by her in her Sacrifices were of Myrtle or Rapeweed; but Flowers were prohibited, becauſe *Proſerpine* was loſt as ſhe gathered them. The *Poppy* alone was ſacred to her, not only becauſe it grows amongſt Corn, but becauſe in her Diſtreſs *Jupiter* gave it her to eat, that ſhe might ſleep and forget her Troubles.

Let us now endeavour to find ſome Explanation of this Hiſtory of *Ceres*. If we have Recourſe to our former Key, we ſhall find the *Ceres* of *Sicily* and *Eleuſis*, or of *Rome* and *Greece*, is no other than the *Egyptian Iſis*, brought by the *Phœnicians* into thoſe Countries. The very Name of Myſtery (9) given to the *Eleuſinian* Rites, ſhews they are of *Egyptian* Origin. The *Iſis* which appear'd at the Feaſt appointed for the Commemoration of the State of Mankind after the Flood, repreſented the Earth, and bore the Name of *Ceres* (10), ſuitable to her Intention. She was figur'd in Mourning, and with a Torch, to denote the Grief ſhe felt for the Loſs of *Perſephone* (11) her favourite Daughter, and the Pains ſhe was at to recover her. The Torch alſo ſhew'd the Pains Men were at to invent in that Time of Diſtreſs Torches and Fire to warm and light them during the cold Winter Nights, which follow'd that great Change of Nature, and were be-

(9) From *Miſtor*, a Veil or Covering.
(10) From *Cereis*, Diſſolution or Overthrow, *Jeremiah* xlvi 20.
(11) From *Peri*, Fruit or Corn, and *Saphan* loſt, comes Perſephone, or *the Corn loſt.*

fore unknown. The Poppies with which this *Iſis* was crown'd, ſignify'd the Joy Men receiv'd at the firſt abundant Crop (12). *Triptolemus* was only the Attendant *Horus* (13), bearing in his Hand the Handle of a Plough, and *Celeus* his Father was no more than (14) the Name of the Tools uſed in forming this uſeful Inſtrument of Agriculture. *Eumelpos* expreſs'd (15) the Regulation or Formation of the People to Induſtry and Tillage; and *Proſerpina* or *Perſephonah* found again, was a lively Symbol of the Recovery of Corn almoſt loſt in the Deluge, and its Cultivation with Succeſs. Thus the Emblems almoſt quite ſimple of the moſt important Event which ever happened in the World, became, when tranſplanted to *Greece* and *Rome*, the Sources of the moſt ridiculous Fable and groſſeſt Idolatry.

Ceres was uſually repreſented of a tall majeſtick Stature, fair Complexion, languiſhing Eyes, and yellow or flaxen Hair; her Head crown'd with Poppies, or Ears of Corn, her Breaſts full and ſwelling, holding in her Right-Hand a Bunch of the ſame Materials with her Garland, and in her Left a lighted Torch. When in a Car or Chariot, ſhe is drawn by winged Dragons.

(12) *Bobo* ſignifies a double Crop, and is alſo the Name for the Poppy.

(13) From *Tarep* to break, and *Telem* a Furrow, comes *Triptolem*, or the Act of Ploughing.

(14) *Celeus*; from *Celi*, a Tool or Veſſel.

Virgea præterea Celei *viliſque ſupellex* Virgil Geo.

(15) From *Wam* People, and *Alap* to learn; is deriv'd *Eumolep* or *Eumolpus*, *i. e.* the People regulated or inſtructed.

CHAP. XLII.

Of BACCHUS.

AS Corn and Wine are the nobleſt Gifts of *Nature*, ſo it is no Wonder in the Progreſs of Idolatry, if they became deify'd, and had their Altars. It is therefore no unnatural *Tranſition*, if from *Ceres* we paſs to Bacchus.

This

This Deity was the Son of *Jupiter* and *Semele* (as has been obſerved in the Article of *Jupiter*) and was born at *Thebes*. *Cicero* mentions five (1) of the Name. It is ſaid the Nymphs took Care of his Education, though ſome aſcribe this Office to the *Horæ* or *Hours*; others to the *Naiades*. *Mercury* after this carried him into *Eubœa*, to *Macris* the Daughter of *Ariſteus*, (2) who anointed his Lips with Honey; but *Juno* incens'd at his finding Protection in a Place ſacred to her, baniſh'd him thence; ſo that *Macris* fled with him into the Country of the *Phœnicians*, and nouriſh'd him in a Cave. Others ſay, that *Cadmus* Father to *Semele* diſcovering her Crime, put her and the Child into a wooden Ark, which by the Tides was carried to *Oreatæ* a Town of *Laconia*, where *Semele* being found dead, was bury'd with great Pomp, and the Infant nurs'd by *Ino* in a Cave. During this Perſecution, being tir'd in his Flight, he fell aſleep, and an *Amphiſbena*, or two-headed Serpent of the moſt poiſonous Kind, bit his Leg; but awaking he ſtruck it with a Vine Twig, and that kill'd it.

In his Infancy ſome *Tyrhenian* Merchants found him aſleep on the Shore, and attempted to carry him away; but ſuddenly their Maſts were encompaſs'd with *Vines*, and their Oars with *Ivy*, and ſtruck with Madneſs, they jump'd into the Sea, where the God changed them into *Dolphins*.

Bacchus, during the *Giants* War, diſtinguiſh'd himſelf greatly by his Valour in the Form of a Lion, while *Jupiter* to encourage his Son uſed the Word *Euhoe*, which became afterwards frequently us'd in his Sacrifices. Others ſay, that in this Rebellion the *Titans* cut our Deity to Pieces; but that *Pallas* took his Heart, while yet panting, and carried it to

(1) The 1ſt the Son of *Jupiter* and *Proſerpine*; the 2d the *Egyptian Bacchus*, the Son of *Nile*, who kill'd *Nyſa*; the 3d the Son of *Caprius*, who reign'd in *Aſia*; the 4th the Son of *Jupiter* and *Luna*; and the 5th born of *Niſus* and *Thione*.

(2) Others ſay *Mercury* carried him to *Nyſa*, a City of *Arabia* near *Egypt*.

her Father, who collected the Limbs and re-animated the Body, after it had ſlept three Nights with *Proſerpine (3)*.

The moſt memorable Exploit of *Bacchus* was his Expedition to *India*, which employ'd him three Years. He ſet out from *Egypt*, where he left *Mercurius Triſmegiſtus* to aſſiſt his Wife in Quality of Co-Regent, and appointed *Hercules* his Viceroy. *Buſiris* he conſtituted Preſident of *Phœnicia*, and *Antæus* of *Libya*, after which he march'd with a prodigious Army, carrying with him *Triptolemus* and *Maro*, to teach Mankind the Arts of Tillage and planting the Vine. His firſt Progreſs was weſtward *(4)* and during his Courſe he was join'd by *Pan* and *Luſus*, who gave their Names to different Parts of *Iberia*. Altering his Views he return'd through *Ethiopia*, where the *Satyrs* and *Muſes* increas'd his Army, and from thence croſſing the Red Sea, he penetrated through *Aſia* to the remoteſt Parts of *India*, in the Mountains of which Country, near the Source of the *Ganges* he erected two Pillars, to ſhew that he had viſited the utmoſt Limits of the habitable World *(5)*. After this returning Home with Glory, he made a triumphant Entry into *Thebes*, offer'd Part of his Spoils to *Jupiter*, and ſacrificed to him the richeſt Spices of the Eaſt. He then apply'd himſelf ſolely to Affairs of Government, to reform Abuſes, enact good Laws, and conſult the Happineſs of his People, for which he not only obtain'd the Title of the *Law-giver*, by Way of Excellence, but was deify'd after Death.

Juno having ſtruck him with Madneſs, he had before this wander'd through Part of the World. *Proteus*, King of *Egypt*, was the firſt who receiv'd him kindly. He next went to *Cybella* in *Phrygia*, where being expected by *Rhea*, he was

(3) The Mythologiſts ſay, that this is to denote the Cuttings of Vines will grow, but that they will be three Years before they come to bear.

(4) *Pan* gave his Name to *Spain* or *Hiſpania*, or *Lus* to *Luſitania* or *Portugal*.

(5) In his Return he built *Nyſa*, and other Cities, and paſſing the *Helleſpont* came into *Thrace*, where he left *Maro*, who founded the City *Maronæa*. *To Macedo* he gave the Country from him call'd *Macedonia*, and left *Triptolemus* in *Attica* to inſtruct the People,

initiated

initiated in the Myſteries of *Cybele*. *Lycurgus*, King of the *Edeni*, near the River *Stryman*, affronted him in this Journey, for which *Bacchus* depriv'd him of his Reaſon; ſo that when he thought to prune his Vines, he cut off the Legs of his Son *Dryas* and his own. By Command of the Oracle, his Subjects impriſon'd him, and he was torn in Pieces by wild Horſes. It is eaſy to ſee how inconſiſtent theſe Accounts of the ſame Perſon are, and that the Actions of different *Bacchuſes* are aſcrib'd to one.

We have two other Inſtances recorded of the Reſentment of this Deity. *Alcithoe* a *Theban* Lady derided his Prieſteſſes and was transform'd into a Bat; *Pentheus* the Son of *Echion* and *Agave*, for ridiculing his Solemnities, (call'd *Orgia*) was torn in Pieces by his own Mother and Siſters (6) who in their Madneſs took him for a wild Boar.

The Favourite Wife of *Bacchus* was *Ariadne*, whom he found in the Iſle of *Naxos*, abandon'd by *Theſeus*, and lov'd ſo paſſionately, that he plac'd the Crown ſhe wore as a Conſtellation in the Skies. By her he had *Staphilus*, *Thyonæus*, *Hymeneus*, *&c.*

Ciſſus, a Youth whom he greatly eſteem'd, ſporting with the *Satyrs*, was accidentally kill'd. *Bacchus* chang'd him into the Plant *Ivy*, which became in a peculiar Manner conſecrated to his Worſhip. *Silenus*, another of his Favourites, wandering from his Maſter, came to *Midas*, King of *Phrygia*, at whoſe Court he was well receiv'd. To requite this Favour *Bacchus* promis'd to grant whatever he requeſted. The Monarch, whoſe ruling Paſſion was Avarice, deſir'd all he touch'd might be turn'd to Gold; but he ſoon felt the Inconveniency of having his Wiſh granted, when he found his Meat and Drink converted into Metal. He therefore pray'd the God to recall his Bounty, and releaſe him from his Miſery. He was commanded to waſh in the River *Pactolus*, which from that Time had golden Sands (7).

(6) *Ovid*, Lib. II. 630.
(7) *Ovid*, Lib. XI. 86.

(8) Bac-

(8) *Bacchus* had a great Variety of Names; he was call'd *Dionyſius* (9) from his Father's Lameneſs, while he carry'd him in his Thigh: The Apellation of *Biformis* was given him, becauſe he ſometimes was repreſented as old, ſometimes as young; that of *Briſæus* from his inventing the Wine-Preſs (10); that of *Bromius* from the crackling of Fire heard when *Semele* periſh'd by the Lightening of *Jupiter*; that of *Bimater*, from his having two Mothers, or being twice born. The *Greeks* ſtyl'd him *Bugenes*, or born of an Ox, becauſe he was drawn with Horns; and for the ſame Reaſon the *Latins* call'd him *Tauriformis*. He was named *Dæmon bonus*, becauſe in all Feaſts the laſt Glaſs was drunk to his Honour. *Evius*, *Evous* and *Evan*, were Names us'd by the Bacchanals in their wild Proceſſions, as were thoſe of *Eleus* and *Eleleus*. He was ſtyl'd *Iacchus* from the Noiſe (11) made by his Votaries in their drunken Frolicks; *Lenæus*, becauſe Wine aſſwages the Sorrows and Troubles of Life (12); *Liber* and *Liber Pater*, becauſe he ſets Men free from conſtraint, and puts them on an Equality; and on the ſame Account he was ſirnam'd *Lyæus* and *Lycæus* (13); *Nyctilius* was an Apellation given him, becauſe his Sacrifices were often celebrated in the Night; from his Education on Mount *Nyſa*, he gain'd the Epithet of *Niſæus*, as alſo that of *Thyonæus* from *Thyo* his Nurſe; and that of *Triumphus* from his being the firſt who inſtituted *Triumphs*.

The principal Feſtivals of *Bacchus* were the *Oſcophoria*, in-

(8) From Βακχειν, to run mad, becauſe Wine inflames, and deprives Men of their Reaſon.

(9) From Διϑ, God, and νυσος lame or crippled.

(10) Some derive it from *Briſa* his Nurſe; others from the Promontory *Briſa* in the Iſle of *Leſbos*, where he was chiefly worſhipp'd.

(11) From Ἰακχειν, to exclaim or roar. See *Claudian*'s Rape of *Proſerpine*.

(12) From *Lenio* to ſoften; but *Servius* gives the Epithet a *Greek* Etymology from ληνος a Wine-Preſs. The firſt Conjecture is beſt ſupported by the Poets.

Cura fugit, multo diluiturque mero. Ovid.

(13) From λυω, to unlooſe or ſet free.

ſtituted

ſtituted by the *Phœnicians*. The *Trieterica* (14) celebrated in Remembrance of his three Years Expedition to *India*. The *Epilænea* were Games appointed at the Time of Vintage, in which they contended who ſhould tread out moſt *Muſt* or Wine, and ſung Hymns to the Deity. The *Athenians* obſerv'd a certain Feaſt call'd *Apaturia*; as alſo others call'd *Aſcolia* and *Ambroſia*. Theſe latter were celebrated in *January*, the Month ſacred to *Bacchus*: the *Romans* call'd them *Brumalia*, and kept them in *February* and *Auguſt* (15); but the moſt conſiderable of the *Romans* with Regard to this God, were the *Bacchanalia*, *Dionyſia* or *Orgia* ſolemniz'd at Mid-Day in *February* by Women only at firſt; but afterwards by both Sexes. Theſe Rites were attended with ſuch abominable Exceſſes and Wickedneſs, that the Senate were oblig'd to aboliſh them by a publick Decree (16).

The Victims agreeable to *Bacchus* were the *Goat* and *Swine*, becauſe theſe Animals are deſtructive to the *Vines*; the *Dragon*, and the *Pye* on account of its chattering. The Trees and Plants uſed in his Garlands were the *Ivy*, the *Fir*, the *Oak*, and the Herb Rapeweed; as alſo the Flower *Daffodil* or *Narciſſus*.

Bacchus was the God of Mirth, Wine, and good Cheer, and as ſuch the Poets have not been ſparing in their Praiſes on all Occaſions of Pleaſure and ſocial Joy they never fail'd to invoke his Preſence, and to thank him for the Bleſſings he beſtow'd. To him they aſcrib'd the Forgetfulneſs of their Cares, and the ſoft Tranſports of mutual Friendſhip and chearful Converſation. It would be endleſs to repeat the Compliments paid him by the *Greek* and *Latin* Poets, who for the moſt Part were hearty Devotees to his Worſhip.

Some by a forced Parallel compare *Bacchus* to *Nimrod*, and others will have him to be the ſame with *Moſes*; but theſe

(14) *Virgil*, Æneid IV. 303.
(15) See *Cæl. Rhodog.* Lib. XVII. cap. 5.
(16) See *Horace*, Book II. Ode XIX. wholly conſecrated to his Praiſe.

Conjectures.

Conjectures, however ingenious or plauſible, are deſtitute of any ſolid Foundation.

Bacchus, by the Poets and Painters, is repreſented as a corpulent Youth (17) naked, with a ruddy Face, wanton look, and effeminate Air. He is crown'd with Ivy and Vine-Leaves, and bears in his Hand a *Thyrſus* (18) encircled with the ſame. His Car is drawn ſometimes by Lyons, at others by Tygers, Leopards, or Panthers, and ſurrounded by a Band of *Satyrs* and *Mænades*, or Wood-Nymphs in frantick Poſtures; and, to cloſe the mad Proceſſion, appears old *Silenus* riding on an Aſs, which was ſcarcely able to carry ſo fat and jovial a Companion.

To arrive at the true Original of this fabled Deity we muſt once more reviſit *Egypt* the Mother-Country of the Gods. We have already had ſufficient occaſion to remark how their *Horus* changed his Name and Attributes according to the Seaſons, and the Circumſtances or Operations he was intended to direct. To commemorate the antient State of Mankind, *Horus* appear'd under the Symbol of a Child with a Serpent by its Side, and aſſumed the Name of *Ben-Semele* (19). This was an Image of the Weakneſs and Imperfection of Huſbandry after the Deluge. The *Greeks* who knew nothing of the true Meaning of the Figure, call'd it the Son of *Semele*, and to heighten its Honour made *Jupiter* his Father, or according to the *Eaſtern Style* (20), produc'd him out of his Thigh. They even embelliſh'd the Story with all the marvellous Circumſtances of his Mother's Death, and ſo effectually compleated the Fable.

Let us add to this, that in all the antient Forms of Invocation to the ſupreme Being, they uſed the Expreſſions af-

(17) *Bacchus* was ſometimes depict*u*r'd as an old Man with a Beard, as at *Elis* in *Greece*, and it was only then he had Horns given him; ſometimes he was cloath'd with a Tiger's Skin.

(18) The *Thyrſus* was a wooden Javelin with an Iron Head.

(19) *Ben-Semele*, or the Child of the Repreſentation.

(20) See *Geneſis* xlvi. 26, ſpeaking of *Jacob*'s Children, or who came *out of his Thigh.*

terwards

terwards appropriated to *Bacchus*, ſuch as *io Terombe (23)! io Bacche (24)!* or *io Baccoth! Jehova! Hevan, Hevoe*, and *Eloah (25)!* and *Hu Eſh! Atta Eſh (26)*. Theſe Exclamations were repeated in After-Ages by the People, who had no longer any Senſe of their true Signification, but applied them to the Objects of their Idolatry. In their Huntings they uſed the Outcries of *io Saboi (27)*, *io Niſſi*, which with a little Alteration became the Titles of the Deity we are ſpeaking of. The *Romans* or *Latins* of all theſe preferr'd the Name of *Baccoth*, out of which they compos'd *Bacchus*. The more delicate Ear of the *Greeks* choſe the Word *Io Niſſi*, out of which they form'd *Dionyſius*. Hence it is plain that no real *Bacchus* ever exiſted, but that he was only a Maſque or Figure of ſome conceal'd Truth. In ſhort, whoever attentively reads *Horace*'s inimitable Ode to *Bacchus (28)*, will ſee that *Bacchus* meant no more than the Improvement of the World, by the Cultivation of Agriculture, and the planting of the Vine.

(23) *Io Terombe!* Let us cry to the Lord! Hence *Dithyrambus*.
(24) *Io Baccoth!* God ſee our Tears! whence *Bacchus*.
(25) *Jehovah!* Thou art the Life, *Hevan* or *Hevoe*, the Author of Exiſtence; *Eloch*, the mighty God! Hence *Evoe, Evous, &c.*
(26) *Hu Eſh!* Thou art the Fire! *Atta Eſh!* Thou art the Life! Hence *Attes* and *Ves*.
(27) *Io Saboi!* Lord thou art an Hoſt to me! *Io Niſſi!* Lord be my Guide! Hence *Sabaſius* and *Dionyſius*, the Names of *Bacchus*.
(28) *Horace*, Lib. II. Ode XIX.

CHAP. XLIII.

Of the Attendants of Bacchus; Silenus, Sylvanus, *and the* Mænades *or* Bacchæ, *the* Satyrs, Fauni *and* Sileni.

AS *Bacchus* was the God of good Humour and Fellowſhip, ſo none of the Deities appear with a more numerous or ſplendid Retinue.

Silenus the principal Perſon in his Train, had been his Preceptor, and a very ſuitable one for ſuch a Deity; for the old Man had a very hearty Affection for his Bottle, yet *Silenus* diſtinguiſh'd himſelf in the *Giants* War, by appearing on his Aſs, whoſe braying put thoſe daring Rebels into Confuſion (1). Some ſay he was born at *Malea* a City of *Sparta*, others at *Nyſa* in *Arabia*; but the moſt probable Conjecture is, that he was a Prince of *Caria*, noted for his Equity and Wiſdom (2). However this be, he was a conſtant Attendant and Companion of his Pupil in all his Expeditions. *Silenus* was a notable good Moraliſt in his Cups, as we find in *Virgil*, who has given us a beautiful Oration of his on the nobleſt Subjects (3), in the fine Eclogue which bears his Name.

Silenus is depictur'd as a ſhort corpulent old Man, bald-headed, with a flat Noſe, prominent Forehead, and big Ears. He is uſually deſcrib'd as over-loaden with Wine, and ſeated on a Saddle-back'd Aſs, upon which he ſupports himſelf with a long Staff; and in the other Hand carries a *Cantharus* or Jug, with the Handle worn out almoſt by frequent Uſe.

Sylvanus was a rural Deity, who often appears in the Train of *Bacchus*; ſome ſuppoſe him the Son of *Saturn*, others of *Faunus*. He was unknown to the *Greeks*, but the *Latins* receiv'd the Worſhip of him from the *Pelaſgi*, who upon their Migration into *Italy*, conſecrated Groves to his Honour, and appointed ſolemn Feſtivals in which Milk was offer'd to him.

The *Mænades* were the *Prieſteſſes* and Nymphs who attended *Bacchus*, and were alſo call'd *Thyades* from their Fury; *Bacchæ* from their Intemperance; and *Mimallones* from their Diſpoſition to ape and mimic others, which is one of the

(1) For which it was rais'd to the Skies and made a Conſtellation.

(2) On this Account aroſe the Fable of *Midas* lending him his Ears. It is ſaid, that being once taken Priſoner, he purchaſed his Liberty with this remarkable Sentence, 'That it was beſt not to be born, and next to that 'moſt eligible to die quickly.'

(3) *Virgil*, Eclogue VI. 14.

Qualities

Qualities of drunken People. Theſe bore *Thyrſuſes* bound with Ivy, and in their Proceſſions ſhock'd the Ear and Eye with their extravagant Cries and ridiculous and indecent Contorſions.

The Life Guards or Train'd-Bands of *Bacchus*, were the *Satyrs*. It is uncertain whence theſe half Creatures ſprung; but their uſual Reſidence was in the Woods and Foreſts, and they were of a very wanton and luſtful Diſpoſition; ſo that it was very dangerous for a ſtray Nymph to fall into their Hands. Indeed it was natural for them to uſe Compulſion, for their Form was none of the moſt inviting, having deform'd Heads arm'd with ſhort Horns, crooked Hands, rough and hairy Bodies, Goats Feet and Legs, and Tails as long as Horſes.

We are now to ſeek ſome Explanation of this Groupe of Figures, and to do this we muſt have recourſe to the *Egyptian* Key. As Idolatry improved, the Feaſts or Repreſentations of thoſe People grew more pompous and ſolemn, Show degenerated into Maſquerade, and Religion into Farce or Frenzy. The *Ben Semele* or *Child* of *Repreſentation* mention'd in the Explanation of *Bacchus* became a jolly roſy Youth, who to adorn the Pomp was plac'd in a Chariot, drawn by Actors in Tygers or Leopards Skins, while others dreſs'd in thoſe of Bucks or Goats ſurrounded him; and to ſhew the Dangers they had gone through in Hunting, they ſmeer'd their Faces with the Dregs of Wine or Juice of Mulberries, to imitate the Blood of the Beaſts they kill'd. Theſe Aſſiſtants were call'd *Satyrs (4)*, *Fawns (5)*, and *Thyades (6)*, and *Mænades (7)*, and *Baſſarides (8)*. To cloſe the Proceſſion, appear'd an old Man on an Aſs, offering Wine to the tir'd Youth, who had return'd from a proſperous Chaſe, and in-

(4) From *Satur*, hidden or diſguiſed.
(5) From *Phanim*, a Maſque or falſe Face.
(6) From *Thouab*, to wander, or run about wildly.
(7) From Μαινομαι, to intoxicate or drive mad.
(8) From *Batſar*, to gather the Grapes.

viting them to take ſome Reſt. This Perſon they call'd *Silen (9)*, or *Sylvan*, and his Dreſs was deſign'd to ſhew, that old Men were exempt from thoſe Toils of Youth, which by extirpating Beaſts of Prey, ſecur'd the approaching Harveſt.

All theſe Symbols were by the *Greeks* and *Romans* adopted in their Way, and the Actors or Maſks of *Egypt* became the real Divinities of Nations, whoſe Inclination to the marvelous, made them greedily embrace whatever flatter'd that Prepoſſeſſion.

(9) From *Sélav*, Safety or Repoſe.

CHAP. XLIV.

Of HERCULES, *and his Labours.*

HAVING gone through the *Dii Majores*, or celeſtial Deities of the firſt Rank; we ſhall proceed to the *Demi-Gods*, who were either thoſe *Heroes* whoſe eminent Actions and ſuperior Virtues rais'd them to the Skies, or thoſe *terreſtrial Divinities*, who for their Bounty and Goodneſs to Mankind, were claſs'd with the Gods.

To begin with the former, *Hercules* undoubtedly claims the foremoſt Place. There were ſeveral of this Name (1); but he to whom the greateſt Glory is attributed, was the Son of *Jupiter* and *Alcmena*, Wife of *Amphitryon* King of *Thebes*. This Monarch being gone on an Expedition againſt the *Ætolians*, *Jove* aſſum'd his Form, and under that ſafe Diſguiſe eaſily enjoy'd his Deſires. It is ſaid he was ſo enamour'd, that he prolonged the Darkneſs for three Days and three Nights ſucceſſively. *Hercules* was the Fruit of this extraordinary Amour, and at the ſame Time *Alcmena* bore

(1) The *Egyptian Hercules* is reckon'd the eldeſt of theſe, who ſignaliz'd himſelf in the Giants War, and was one of the principal Divinities *of that Country*. There was alſo a *Tyrian Hercules* precedent in Time to *him of Greece*.

Twins

Twins to her Huſband, *Laodamia*, and *Iphiclus*, who was remarkable for his extraordinary Swiftneſs (2).

This Intrigue of *Jupiter*, as uſual, ſoon came to the Ears of his jealous Wife, who from that Moment meditated the Deſtruction of *Hercules*. A favourable Occaſion offer'd to her Reſentment. *Archippe* the Wife of *Sthenelus*, King of *Mycene*, being pregnant at the ſame Time with *Alcmena*, *Jupiter* had ordain'd (3), that the Child firſt born ſhould have the Superiority or Command over the other. *Juno* caus'd *Archippe* to be deliver'd at the End of ſeven Months of a Son, call'd *Euryſtheus*, and to retard the Labour of *Alcmena*, in the Form of an old Woman ſhe ſat at the Gate of *Amphytryon*'s Palace with her Legs acroſs, and her Fingers interwoven. By this ſecret Inchantment that Princeſs was ſeven Days and Nights in the extreameſt Pains, 'till *Galanthis* one of her Attendants, ſeeing *Juno* in this ſuſpicious Poſture, and conjecturing the Cauſe, ran haſtily out with the News that her Miſtreſs was deliver'd. The Goddeſs ſtarting up at the News, *Alcmena* was that Moment freed of her Burthen; but *Juno* was ſo incens'd at *Galanthis*, that ſhe chang'd her into a Weeſel.

During his Infancy, *Juno* ſent two Serpents to deſtroy him in his Cradle, but the undaunted Child ſtrangled them both with his Hands (4). After this, as he grew up he diſcover'd an uncommon Stature and Strength of Body (5), as well as heroic Ardour of Mind. Theſe great Qualities of Nature were improved by ſuitable Care, his Education

(2) *Nam ſuper extremas ſegetum currebat ariſtas*
Nec ſiccos fructus lædebant pondera Plantæ. Orpheus *Hymn.*
O'er the unbending Corn ſo light he flew,
The cheated Sight no Sign of Paſſage knew.

(3) Some ſay at *Juno*'s Perſuaſion.

(4) *Tene ferunt gemines preſſiſſe tenaciter angues*
Cum tener in cunis jam Jove dignus eras. Ovid *Epiſt.*
Worthy of *Jove*, thy Infancy began,
And cruſh'd the Snakes which round thy Cradle ran.

(5) Some ſay when arriv'd at Manhood he was four Cubits high, and had three Rows of Teeth.

being

being intruſted to the greateſt Maſters (6); ſo that it is no Wonder if with ſuch conſiderable Advantages he made ſuch a ſhining Figure in the World.

His extraordinary Virtues were early put to the Trial, and the Taſks impoſed on him by *Euryſtheus*, on account of the Danger and Difficulty which attended their Execution, receiv'd the Name of the *Labours* of *Hercules*, and are commonly reckon'd to be *twelve* in Number.

I. The firſt Labour, or Triumph of *Hercules*, was the Death of the *Nemæan* Lion. It is ſaid this furious Animal, by *Juno*'s Direction fell from the Orb of the Moon and was invulnerable. It infeſted the *Nemæan* Woods between *Phlius* and *Cleone*, and did infinite Miſchief. The *Hero* attack'd it both with his Arrows and Club, but in vain, 'till perceiving his Error, he firſt ſtrangled and then tore it in Pieces with his Hands. The Skin he preſerv'd, and conſtantly wore as a Token of his Victory.

II. His next Enterpriſe was againſt a formidable Serpent or Monſter, which harbour'd in the Fens of *Lerna*, and infected the Region of *Argos* with his poiſonous Exhalations. The Number of Heads aſſign'd this Creature is various (7); but all Authors agree, that when one was cut off another ſucceeded in its Place, unleſs the Wound was immediately cauteris'd. *Hercules* not diſcourag'd attack'd this Dragon, and having caus'd *Iolaus* to cut down Wood ſufficient for flaming Brands, as he cut off the Heads, applied them to the Wounds, and by that Means obtain'd the Conqueſt, and deſtroy'd the *Hydra*. Some explain this Fable, by ſuppoſing *Lerna* a Marſh much troubled with Snakes and other poiſon-

(6) *Linus* the Son of *Apollo* inſtructed him in Philoſophy; *Eurytus* taught him Archery; *Eumolpus*, Muſick, particularly the Art of touching the Lyre; from *Harpalycus* the Son of *Mercury* he learnt Wreſtling and the Gymnaſtick Exerciſes; *Caſtor* ſhew'd him the Art of managing his Weapons; and to compleat all, *Chiron* initiated him in the Principles of Aſtronomy and Medicine.

(7) Some make the Heads of the *Lernæan Hydra* to be ſeven, others *nine, others fifty.*

ous Animals, which *Hercules* and his Companions deſtroy'd, by ſetting Fire to the Reeds. Others imagine he only drain'd this Fen, which was before both unpaſſable, and incapable of Improvement. Others make *Lerna* a Fort or Caſtle of Robbers under a Leader call'd *Hydra*, whom *Hercules* extirpated. However this be, in Conſideration of the Service of *Iolaus* on this Occaſion, when he grew decriped with old Age, his Maſter by his Prayers obtain'd him a Renewal of his Youth.

III. The next Taſk impos'd on him by *Euryſtheus*, was to bring him alive a huge Wild-Boar, which ravaged the Foreſt of *Eurymanthus*, and had been ſent to *Phocis* by *Diana* to puniſh *Oeneus* for neglecting her Sacrifices (8). In his Way he defeated the *Centaurs*, who had provoked him by inſulting *Pholus* his Hoſt. After this he ſeiz'd the fierce Animal in a Thicket ſurrounded with Snow, and purſuant to his Injunction, carried him bound to *Euryſtheus*, who had like to have fainted at the Sight.

IV. This Monarch, after ſuch Experience of the Force and Valour of *Hercules*, was reſolv'd to try his Agility. For this End he was commanded to take a Hind which frequented Mount *Mænalus*, and had brazen Feet and golden Horns. As ſhe was ſacred to *Diana*, *Hercules* durſt not wound her, and it was not very eaſy to run her down: This Chaſe coſt him a whole Year's Foot-Speed. At laſt being tir'd out, the Hind took to the Receſſes of Mount *Artemeſius*, but was in her Way overtaken as ſhe croſs'd the River *Ladon*, and brought to *Mycene*.

V. Near the Lake *Stymphalus* in *Arcadia* (9) harbour'd certain Birds of Prey with Wings, Beaks and Talons of Iron, who prey'd on human Fleſh, and devour'd all who paſſed that Way. Theſe *Euryſtheus* ſent *Hercules* to deſtroy. Some ſay he kill'd them with his Arrows (10); others, that *Pallas* lent

(8) This Story has a near Reſemblance with the Boar of *Calydon*, mention'd in the Article of *Diana*.

(9) Where *Juno*, it is ſaid, was educated.

(10) There is an antient Gem expreſſive of this. See Ogle's Antiquities.

him

him ſome brazen *Rattles* made by *Vulcan*, the ſound of which frighten'd them to the Iſland of *Aretia*. Some ſuppoſe the Birds call'd *Stymphalides*, a Gang of deſperate *Banditti* who had their Haunts near that Lake.

VI. His next Expedition was againſt the *Cretan* Bull. *Minos*, King of that Iſland, being formidable at Sea, had forgot to pay *Neptune* the Worſhip due to him, the Deity to puniſh his Neglect ſent a furious Bull, whoſe Noſtrils breath'd Fire, to deſtroy the Country. *Hercules* brought this terrible Animal bound to *Euryſtheus*, who on account of his being ſacred let him looſe in the Territory of *Marathon*, where he was afterwards ſlain by *Theſeus*. Some reduce the Story to this, that *Hercules* only was ſent to *Crete*, to procure *Euryſtheus* a Bull for breeding out of.

VII. *Diomede* King of *Thrace*, the Son of *Mars* and *Cyrene*, was a Tyrant poſſeſs'd of a Stud of Horſes, ſo wild and fierce that they breath'd Fire, and were conſtantly fed with human Fleſh, their Maſter killing all Strangers he could meet with for Provender for his Cattle. *Hercules* having vanquiſh'd him gave him as a Prey to them, and killing ſome, brought the reſt to *Euryſtheus*.

VIII. The next Employment of *Hercules* ſeems a little too mean for a Hero, but he was oblig'd to obey a ſevere Taſk-maſter, who was ſo ſenſible of his own Injuſtice in theſe Injunctions, that he did not care to truſt himſelf in the Power of the Perſon he commanded (11). *Augeas*, King of *Elis*, had a Stable intolerable, from the Stench ariſing from the Dung and Filth it contained, which is not very ſurpriſing if it be true, that it ſhelter'd three Thouſand Oxen, and had not been clean'd for thirty Years. This Place *Euryſtheus* order'd *Hercules* to clear in one Day; and *Augeas* promis'd if he perform'd it, to give him a Tenth Part of theſe Cattle. *Hercules* by turning the Courſe of the River *Alpheus* through it, executed his Deſign, which *Augeas* ſeeing refuſed to ſtand

(11) It is ſaid *Euryſtheus* never would ſuffer *Hercules* to enter *Mycene*, but notify'd his Commands to him over the Walls, by Copreas a Herald.

by

by his Engagements. The *Hero* to reward his Perfidy, ſlew him with his Arrows, and gave his Kingdom to *Phyleus* his Son, who had ſhew'd his Abhorrence of his Father's Treachery. Some add that from the Spoils taken at *Elis*, *Hercules* inſtituted the *Olympic* Games to *Jupiter* celebrated every fifth Year, and which afterwards gave Riſe to the *Grecian Æra*.

IX. *Euryſtheus* deſirous to preſent his Daughter *Admeta* with the Belt or Girdle worn by *Hippolita* Queen of the *Amazons*, *Hercules* was ſent on this Expedition; he was but ſlenderly provided having but one Ship; but Valour like his was never deſtitute of Reſources in Diſtreſs. In his Way he defeated and kill'd *Mygdon* and *Amycus*, two Brothers who oppos'd his Paſſage, and ſubduing *Bebrycia* gave it to *Lycus* one of his Companions, who chang'd its Name to *Heraclea* in Memory of his Benefactor. On his Approach to *Themiſcyra*, he learnt that the *Amazons* had collected all their Forces to meet him. The firſt Engagement was warm on both Sides, ſeveral of the braveſt of theſe Viragos were kill'd (12), and others made Priſoners (13). The Victory was follow'd by the total Extermination of that female Nation, and *Hippolite* their Queen was by the Conqueror given to *Theſeus* as a Reward for his Valour. Her Belt he brought to *Euryſtheus*.

X. His ſucceeding Exploit was againſt *Geryon* King of *Spain*, who had three Bodies, and was the Son of *Chryſaoris* and *Calirrhoe*. This Monarch had a Breed of Oxen of a purple Colour, who devour'd all Strangers caſt to them, and were guarded by a Dog with two Heads, a Dragon with ſeven, beſides a very watchful and ſevere Keeper. *Hercules* kill'd both the Monarch and his Guards, and carried the Oxen to *Gadira* (14), or *Cadiz*, from whence he brought them to *Euryſtheus*. Others relate the Story with ſome Ad-

(12) As *Procella*, *Philippis*, *Prothoe*, *Euribea*, *Cæleno*, *Phœbo*, all Companions of *Diana*.

(13) As *Deianira*, *Aſteria*, *Marpe*, *Tecmeſſa*, *Alcippe*, and *Manalippe*.

(14) Then a celebrated Mart or Fort frequented by the Phœnicians.

ditions (15). It was during this Expedition, that our Hero, as eternal Monuments of his Glory, erected two Pillars (16), or Mountains, the one call'd *Calpe* the other *Abyle*, upon the utmoſt Limits of *Africa* and *Europe*. Some give a more ſimple Turn to the Whole, by ſaying *Geryon* was a King of *Spain*, who govern'd by Means of three Sons famous for Valour and Prudence, and that *Hercules* having rais'd an Army of mercenary Troops in *Crete*, firſt overcame them, and ſubdued that Country.

XI. The next Taſk enjoined him by *Euryſtheus*, was to fetch him the golden Apples of the *Heſperides* (17), which were guarded by a Dragon with a hundred Heads. The Injunction was not eaſy, ſince *Hercules* was even ignorant of the Place where they grew. The Nymphs of *Eridanus* whom he conſulted, adviſ'd him to go to *Prometheus* (18), who gave him the Information and Direction he wanted, after which he vanquiſh'd the Dragon, and brought the precious Fruit to his Maſter.

XII. The laſt Command of *Euryſtheus* was for him to go down to Hell and bring away *Cerberus*, *Pluto*'s Maſtiff. *Hercules* having ſacrificed to the Gods, enter'd the Infernal Regions by a Cavity of Mount *Tænarus*, and on the Banks of *Acheron* found a white Poplar-Tree, of which he made him a Wreath, and the Tree was ever after conſecrated to him; paſſing that River he diſcover'd *Theſeus* and *Pirithous* chain'd to a Stone. The former he releas'd, but left the latter confin'd. *Mænetius*, *Pluto*'s Cowherd, endeavouring to ſave his Maſter's Dog was cruſh'd to Death. *Cerberus*, for Refuge fled beneath *Pluto*'s Throne, from whence the *Hero* dragg'd

(15) It is ſaid that *Dercylus* and *Alebion*, Sons of *Neptune*, drove theſe Oxen into *Hetruria*; but *Hercules* recover'd them, and brought them acroſs the *Ionian* Sea to *Euryſtheus*.

(16) Now the Cape of *Gibraltar*, and Mount of *Andaluſia* near *Tetuan*.

(17) *Juno*, on her Marriage with *Jupiter*, gave him theſe Trees which bore golden Fruit, and were kept by the Nymphs *Ægle*, *Aretbuſa*, and *Heſperethuſa*, Daughters of *Heſperus*, who were call'd the *Heſperides*.

(18) Or as others ſay, to *Nereus*, who eluded his Enquiry by aſſuming *various Shapes*.

him

him out, and brought him unto Earth by Way of *Træzene*. At ſight of the Day, the Monſter vomited a poiſonous Matter, from whence ſprung the Herb *Aconite*, or *Wolf's Bane*; but being preſented to *Euryſtheus*, he order'd him to be diſmiſs'd, and ſuffer'd to return to Hell.

It would be almoſt endleſs to enumerate all the Actions of this celebrated *Hero* of Antiquity, and therefore we ſhall only touch on the Principal. He deliver'd *Creon*, King of *Thebes*, from an unjuſt Tribute impos'd on him by *Erginus* and the *Myniæ*, for which Service, that Prince gave him his Daughter *Megara*, by whom he had ſeveral Sons; but *Juno* ſtriking him with Frenzy, he ſlew theſe Children, and on recovering his Senſes became ſo ſhock'd at his Cruelty, that he abſtain'd from all human Society for ſome Time. In his Return from the Expedition againſt the *Amazons*, *Laomedon*, King of *Troy*, by the Promiſe of ſome fine *Horſes*, engaged him to deliver his Daughter *Heſione* expoſed to a vaſt Sea Monſter ſent by *Neptune*; but when he had freed the Princeſs, the deceitful Monarch retracted his Word. Upon this *Hercules* took the City, kill'd *Laomedon*, and gave *Heſione* to *Telamon* who firſt ſcal'd the Walls *(19)*. After this he ſlew *Tmolus* and *Teleganos* the Sons of *Proceus*, two celebrated Wreſtlers, who put to Death all whom they overcame. He alſo kill'd *Sarpedon* Son of *Neptune*, a notorious Pyrate.

During his *African* Expedition, he vanquiſh'd *Cycnus*, King of *Theſſaly*, the Son of *Mars* and *Cleobulina*, a ſavage Prince, who had vow'd to erect his Father a Temple of the Heads or Skulls of the Strangers he deſtroy'd. In *Libya* he encounter'd the famous *Antæus*, the Son of *Earth*, a Giant of immenſe Stature (20), who forc'd all whom he met to wreſtle with him, and ſo ſtrangled them. He challeng'd *Hercules*, who flung him thrice, and thought each Time he had kill'd him; but on his touching the Ground he renew'd

(19) This Princeſs from the Captives redeem'd her Brother *Priamus*, who was afterwards King of *Troy*.

(20) Sixty-four Cubits high.

his Strength. His Antagoniſt appriz'd of this, held him up in the Air, and ſqueez'd him in ſuch a Manner that he ſoon expir'd. In his Progreſs from *Libya* to *Egypt*, *Buſiris* (21) a cruel Prince laid an Ambuſcade to ſurprize him, but was himſelf, and his Son *Amphiadamas*, ſacrificed by the Victor on the Altars he had prophan'd. In *Arabia* he beheaded *Emathion* the Son of *Tithonus* for his Want of Hoſpitality, after which, croſſing mount *Caucaſus*, he deliver'd *Prometheus*. In *Calydon* he wreſtled with *Achelous*, for no leſs a Prize than *Deianira*, Daughter to King *Oeneus*. The Conteſt was long dubious, for his Antagoniſt had the Faculty of aſſuming all Shapes; but as he took that of a Bull, *Hercules* tore off one of his Horns, ſo that he was forc'd to ſubmit, and to redeem it by giving the Conqueror the Horn of *Amalthæa* (22) the Daughter of *Harmodius*; which *Hercules* fill'd with a Variety of Fruits, and conſecrated to *Jupiter*. Some explain the Fable thus: *Achelous* is a winding River of *Greece*, whoſe Stream was ſo rapid, that it overflow'd the Banks, roaring like a Bull. *Hercules* forc'd it into two Channels, that is, he broke off one of the Horns, and ſo reſtor'd Plenty to the Country.

This Hero reduced the Iſle of *Coos*, and put to Death *Eurylus* the Tyrant (23), or King of it, with his Sons, on account of their Injuſtice and Cruelty; but the Princeſs *Chalchiope* his Daughter, he married, by whom he had a Son nam'd *Theſſalus*, who gave his Name to *Theſſaly*. He ſubdued *Pyracmos*, King of *Eubæa*, who had cauſeleſsly made War on the *Bæotians*. In his Way to the *Heſperides*, he was oppos'd by *Albion* and *Borgio*, two Giants, who put him in great Hazard, his Arrows being ſpent. *Jupiter*, on his Prayer, overwhelm'd them with a Shower of Stones, whence the Place was call'd the Stony Field. It lies in the *Gallia Nar-*

(21) The Son of *Neptune* and *Lybis*, who had erected Altars to his Father, on which he ſacrificed all Strangers.

(22) This is the ſame with the *Cornucopia*, or Horn of Plenty.

(23) *Tyrant* was in thoſe Days a ſynonymous Term with King.

bonenſis

bonenſis (24). Hercules did great Service in *Gaul*, by deſtroying Robbers, ſuppreſſing Tyrants and Oppreſſors, and other Actions truly worthy the true Character of a Hero; after which it is ſaid he built the City *Aleſia (25)*, and made it the Capital of the *Celtæ*, or *Gauls*. He alſo open'd his Way through the *Alps* into *Italy*, and by the Coaſts of *Liguria* and *Tuſcany*, arriv'd on the Banks of the *Tyber (26)*, and he ſlew the furious Robber *Cacus*, who from his Den on Mount *Aventine* infeſted that Country. Being denied the Rites of Hoſpitality, he kill'd *Theodamas* the Father of *Hylas*, but took the latter with him and treated him kindly.

Hercules, however intent on Fame or Glory, was like other *Heroes*, but too ſuſceptible of Love. We find an Inſtance of this in *Omphale*, Queen of *Lydia*, who gain'd ſuch an Aſcendant over him, that he was not aſham'd to aſſume a female Dreſs, to ſpin amongſt her Women, and ſubmit to be corrected by her according to her Caprice.

His favourite Wife was *Deianira*, before-mention'd, and whoſe Jealouſy was the fatal Occaſion of his Death. Travelling with this Princeſs through *Ætolia*, they had Occaſion to paſs a River, ſwell'd by the ſudden Rains, *Neſſus* the Centaur offer'd *Hercules* his Service to carrry over his Conſort, who accepting it croſſed over before them. The Monſter ſeeing the Opportunity favourable, offer'd Violence to *Deianira*, upon which her Huſband from the oppoſite Bank, pierc'd him with one of thoſe dreadful Arrows, which being dipp'd in the Blood of the *Lernæan Hydra*, gave a Wound incurable by Art. *Neſſus* expiring, gave the Princeſs his Garment all bloody, as a ſure Remedy to recover her Huſband, if ever he ſhould prove unfaithful. Some Years after *Hercules* having ſubdued *Oechalia*, fell in Love with *Iole*, a fair

(24) This Place lies at the Mouth of the *Rhoſne*, and ſtill preſerves the Name of *Gallia Narbonenſis*.

(25) *Aix* in *Provence*, or *Alez* in *Languedoc*.

(26) *Pallatium*, where, as it is ſaid, being kindly entertain'd by *Potitius* and *Pinarius*, two of the Citizens, he predicted to them the future Grandeur of *Rome*.

Captive,

Captive, whom he brought to *Eubæa*, where having erected an Altar to ſacrifice to *Jove* for his Victory, he diſpatch'd *Lycas* to *Deianira*, to carry her the News, and inform her of his Approach. This Princeſs, from the Report of the Meſſenger, ſuſpecting her Huſband's Fidelity, ſent him as a Preſent the Coat of *Neſſus*, which he no ſooner put on, but he fell into a delirious Fever, attended with the moſt excruciating Torments. Unable to ſupport his Pains, he retir'd to Mount *Oeta*, and erecting a Pile of Wood, to which he ſet Fire, threw himſelf into the Flames, and was conſumed. *Lycas* his unhappy Friend and Companion, in his Tranſport, he hurl'd into the River *Thermopolis*, where he became a Rock, his Arrows he bequeath'd to *Philoctetes*, who buried his Remains in the River *Dyra* (27).

So periſh'd this great *Hero* of Antiquity, the Terror of Oppreſſors, and the Friend of Liberty and Mankind, for whoſe Happineſs (as *Tully* obſerves) he brav'd the greateſt Dangers, and ſurmounted the moſt arduous Toils, going through the whole Earth, with no other View than the eſtabliſhing *Peace*, *Juſtice*, *Concord* and *Freedom*. Nothing can be added to heighten a Character ſo glorious as this.

Hercules left ſeveral Children; by *Deianira* he had an only Daughter call'd *Macaria*; by *Melita*, who gave her Name to the Iſle of *Malta*, he had *Hylus*: *Afar*, *Lydus* and *Scythes* were his Sons, who are ſaid to have left their Apellation to *Africa*, *Lydia* and *Scythia*. In ſhort, his Offspring were ſo numerous, that above thirty of his Deſcendants bore his Name, whoſe Actions being all attributed to him, produce the Confuſion we find in his Hiſtory.

Euryſtheus, after his Death, was ſo afraid of theſe *Heraclidæ*, that by his ill Uſage he forc'd them to fly to *Athens*, and then ſent an Embaſſy to that City to deliver them up, with Menaces of a War in Caſe of Refuſal. *Iolaus* the Friend of *Hercules*, who was then in the Shades, was ſo concern'd for his Maſter's Poſterity, that he got Leave from *Pluto* to return

(27) *Philoctetes* carried theſe Arrows to the Siege of Troy.

to

to Earth, and kill the Tyrant, after which he willingly return'd to Hell.

Hercules (28), who was alſo call'd *Alcides* (29) was, after his Death, by his Father *Jupiter* deify'd, and with great Solemnity married to *Hebe* his half Siſter, the Goddeſs of Youth. At firſt Sacrifices were only offer'd to him as a Hero; but *Phæſtius* coming into *Sycionia* alter'd that Method. Both the *Greeks* and *Romans* honour'd him as a God, and erected Temples to him in that Quality. His Victims were Bulls or Lambs, on account of his preſerving the Flock from *Wolves*, *i. e.* delivering Men from Tyrants and Robbers. He was call'd alſo *Melius*, from his taking the *Heſperian* Fruit, for which Reaſon Apples were uſed (30) in his Sacrifices. *Mehercule*, or by *Hercules*, was amongſt the *Romans*, an Oath us'd only by the Men.

The *Tyrian Hercules* ſeems to have been a Perſon diſtinct from, and more antient than the *Grecian*. *Hiram*, King of *Tyre*, it is ſaid, built him a Temple, and he was worſhipp'd with the *Phænician* Rites at *Tarteſſos*, a flouriſhing City in *Spain*. He had a Dog, who running along the Sea Shore and biting a Fiſh, firſt diſcover'd the Purple Dye ſo highly valued in the Eaſt, and afterwards in ſuch Eſteem amongſt the *Greeks* and *Romans*.

Hercules is uſually depicted in a ſtanding Attitude, having the Skin of the *Nemæan* Lion thrown over his Shoulders, and leaning on his *Club*, which is his inſeparable Attribute. The Judgment of this Hero, or his Preference of *Virtue* to *Vice*, who both ſollicit him to embrace their Party, makes one of the fineſt Pictures of Antiquity (31). The Choice he made does no Diſhonour to his Memory.

(28) From Ἡρακλεια Glory.

(29) From ἀλκη, Strength.

(30) From μηλος an Apple. In *Bœotia*, when no living Victim could be procur'd, they ſet an Apple on four ſmall Sticks or Straws, with two more by Way of Horns, and one for a Tail, and this they offer'd to *Hercules*.

(31) See *Shaftesbury*'s Tablature of *Hercules*. *Characteriſticks*, Vol. III. at the End.

Let

Let us now ſee what Lights Antiquity affords us to judge of the Hiſtory of *Hercules*. With regard to the *Egyptian* Hero, who bore this Name, he is entirely a fabulous Perſon: We find that when miſchievous Animals multiply'd too faſt, or ſome notorious Robber diſturb'd the Country, the Cuſtom was to Arm the moſt valiant of their Youth, who offer'd themſelves as Volunteers for the Expedition. The *Horus* expos'd on this Occaſion was arm'd with a Club, and call'd *Heracli* or *Hercule* (32), which ſignifies the *eminent in War*, or the *Men* of *Arms*. The *Tyrians* call'd their *Hercules*, *Ben-Alcum*, or the *invincible Son*, from whence probably the *Greeks* borrow'd the Story of his being the Son of *Jupiter* and *Alcmena* (33). The *Grecian Hercules*, who was a real Perſon, liv'd juſt before the Siege of *Troy*.

To this it may not be amiſs to add the Explanation of the Fable of the *Heſperides*, as given by a late ingenious Author (34), and which ſufficiently ſhews how the moſt important and uſeful Truths, repreſented under the plaineſt Symbols, became diſguis'd or diſfigur'd by Error and Fiction. The *Phœnicians* were the firſt Navigators in the World, and their Trade to *Heſperia* and *Spain*, was one of the nobleſt Branches of their Commerce. From hence they brought back exquiſite Wines, rich Ore of Gold and Silver, and that fine Wool to which they gave ſo precious a purple Dye. From the Coaſt of *Mauritania* they drew the beſt Corn, and by the Way of the red Sea, they exchang'd Iron Ware and Tools of ſmall Value for Ivory, Ebony, and Gold Duſt. This was their moſt profitable Trade, and happy were they who could ſhare in it. But as the Voyage was long, the Adventurers were obliged to aſſociate and get their Cargoes ready in Winter, ſo as to ſet out early in Spring. The publick Sign, or *Horus* expos'd on theſe Occaſions, was a Tree with golden

(32) From *Horim*, the illuſtrious Children, (whence our Word *Heroes*). See *Eccleſ.* x. 17, and *Nehemiah* vi. 17, and *Keli*, Armour, comes *Heracli* or *Herecli*, the Men of Proweſs or War.

(33) *Melec-Alcum* ſignifies the invincible King. See *Proverbs* xxx. 31.

(34) *La Pluche*'s Hiſtory of the Heavens, Vol. II. 150.

Fruit,

Fruit, to denote the Riches ariſing from this Commerce. The Dragon which guarded the Tree, ſignify'd the Danger and Difficulty of the Voyage. The Capricorn, or ſometimes one Horn plac'd at the Root, expreſs'd the Month or Seaſon; and the three Months of Winter, during which they prepar'd for the Expedition, were repreſented by three Nymphs, who were ſuppoſed to be Proprietors of the Tree, and had the Name of *Heſperides* (35); which fully ſhew'd the Meaning of this emblematical Groupe, from whence the *Greeks* miſtaking its Deſign and Uſe, compos'd the Romance of the *Heſperian* Gardens.

(35) From *Eſper*, the good Share or beſt Lot. See 2 *Samuel*, vi. 19.

CHAP. XLV.

Of HEBE *and* GANYMEDE.

HEBE, the Goddeſs of *Youth*, was, according to *Homer*, the Daughter of *Jupiter* and *Juno*. But the Generality of Writers relate her Birth thus: *Juno* being invited to an Entertainment by *Apollo*, eat very eagerly ſome wild Lettuces, upon which ſhe conceiv'd, and inſtantly brought forth this Goddeſs. *Jove* was ſo pleas'd with her Beauty, that he made her his Cup-bearer, in the Diſcharge of which Office, ſhe always appear'd crown'd with Flowers. Unluckily at a Feſtival of the Gods in *Ethiopia*, *Hebe* being in waiting, ſlipp'd her Foot, and got ſo indecent a Fall, that *Jupiter* was oblig'd to remove her from her uſual Attendance. To repair this Diſgrace, as well as the Loſs of her Poſt, *Jupiter*, upon *Hercules* being advanced to the Skies, married him to *Hebe*, and their Nuptials were celebrated with all the Pomp becoming a celeſtial Wedding. By this Union ſhe had a Son nam'd *Anicetus*, and a Daughter call'd *Alexiare*.

Hebe was held in high Veneration amongſt the Sicyonians, who

who erected her a Temple by the Name of *Dia*. She had another at *Corinth*, which was a Sanctuary for Fugitives; and the *Athenians* conſecrated an Altar in commmon to her and *Hercules*.

Ganymede, who ſucceeded her in her Office, was the Son of *Tros*, King of *Phrygia* or *Troy*, and a Prince of ſuch mental Wiſdom and perſonal Beauty, that *Jupiter*, by the Advice of the Gods, reſolv'd to remove him from Earth to the Skies. The *Eagle* diſpatch'd on this Commiſſion, found him juſt leaving his Flock of Sheep, to hunt on Mount *Ida*, and ſeizing him in his Talons, brought him unhurt to the Heavens, where he enter'd on his new Office of filling Nectar to *Jupiter*, though others ſay he was turn'd into that Conſtellation, or Sign of the *Zodiac*, which goes by the Name of *Aquarius* (1).

The Mythologiſts, by an Allegory, which ſeems a little conſtrained, make *Hebe* ſignify that mild Temperature of the Air, which awakens to Life the Trees, Plants and Flowers, and cloaths the Earth in vegetable Beauty; for which Cauſe ſhe is call'd the Goddeſs of *perpetual Youth*. But when ſhe ſlips or Falls, that is, when the Flowers fade, and the autumnal Leaves drop, *Ganymede*, or the Winter, takes her Place. If we believe the more rational Conjectures of a late Author, (to whoſe Obſervations the learned World is greatly indebted), *Ganymede* (2) was the Name of the *Horus* or Image expos'd by the antient *Egyptians*, to warn the People before their annual Inundations, to raiſe their Terraces to a juſt or proper Height.

(1) The Winter being attended with frequent Rains, it is not improper that *Ganymede* ſhould be the Sign *Aquarius*.

(2) From *Ganim*, the Incloſures or Gardens, and *mad* a Meaſure, comes *Ganimad*, or *Ganimede*, the Terraces or Banks ſufficiently high. As the Plain of *Egypt* is naturally ſmooth and level, the Retreats of the Inhabitants are ſecur'd by Cauſeways or Banks, during the Flood.

CHAP.

CHAP. XLVI.

Of CASTOR *and* POLLUX.

WE have already, under the Article of *Jupiter*, mention'd his Amours with *Leda* the Wife of *Tyndarus*, King of *Sparta*, in the Form of a Swan, on which account he plac'd that Figure amongſt the Conſtellations. *Leda* brought forth two Eggs, each containing Twins. From that impregnated by *Jupiter* proceeded *Pollux* and *Helena*, both immortal; from the other *Caſtor* and *Clytemneſtra*, who being begot by *Tyndarus*, were both mortal. They went however all by the common Name of *Tyndaridæ*, and were born and educated in *Paphnus*, an Iſland belonging to *Lacædemon*, though the *Meſſinians* diſputed this Honour with the *Spartans*. The two Brothers, however, differing in their Nature and Temper (1), had enter'd into an inviolable Friendſhip, which laſted for Life. *Jove* ſoon after ſent *Mercury* to remove them to *Pellene*, for their further Improvement. As *Jaſon* was then preparing for his Expedition to *Colchis* in ſearch of the golden Fleece, and the nobleſt Youth of *Greece* crowded to become Adventurers with him, our two Brothers offer'd their Services, and behav'd, during the Voyage, with a Courage worthy of their Birth. Being obliged to water on the Coaſt of *Babrycia*, *Amycus* Son to *Neptune*, King of that Country, challeng'd all the *Argonauts* to box with him; *Pollux* accepted the Bravado, and kill'd him. After their Return from *Colchis*, the two Brothers were very active in clearing the Seas of *Greece* from Pirates. *Theſeus* in the mean Time had ſtolen their Siſter *Helena*, to recover whom, they took *Athens* by Storm, but ſpar'd all the Inhabitants, except *Æthra* Mother to *Theſeus*, whom they carried away Captive.

(1) This Particular we learn from *Horace*;
Caſtor *gaudet Equis: Ovo prognatus eodem*
Pugnis: Quot capitum vivunt totidem Studiorum
millia. Horat.

For this Clemency they obtain'd the Title of *Dioſcuri (2)*; yet Love ſoon plunged them in the ſame Error they had ſought to puniſh in the Perſon of *Theſeus*. *Leucippos* and *Arſinoe* had two beautiful Daughters call'd *Phœbe* and *Talayra*. Theſe Virgins were contracted to *Lynceus* and *Ida* the Sons of *Aphareus*. The two Brothers, without Regard to theſe Engagements, carried them off by Force. Their Lovers flew to their Relief, and met the Raviſhers with their Prize near Mount *Taygeus*. A ſmart Conflict enſued, in which *Caſtor* was kill'd by *Lynceus*, who in return fell by the Hands of *Pollux*. This immortal Brother had been wounded by *Ida*, if *Jupiter* had not ſtruck him with his Thunder. *Pollux*, however, was ſo touch'd with his Loſs, that he earneſtly beg'd of this Deity to make *Caſtor* immortal; but that Requeſt being impoſſible to grant, he obtain'd Leave to ſhare his own Immortality with his Brother, ſo that they are ſaid to live and die alternately every Day *(3)*. They were buried in the Country of *Lacedæmon*, and forty Years after their Deceaſe tranſlated to the Skies, where they form a Conſtellation call'd *Gemini* (one of the Signs of the *Zodiac)* one of which Stars riſes as the other ſets. A Dance of the martial Kind was invented to their Honour, call'd the *Pyrbic* or Caſtorean Dance.

Caſtor and *Pollux* were eſteem'd as Deities propitious to Navigation; the Reaſon was this: When the *Argonauts* weigh'd from *Sigæum (4)*, they were overtaken with a Tempeſt, during which, *Orpheus* offer'd Vows for the Safety of the Ship; immediately two lambent Flames were diſcover'd over the Heads of *Caſtor* and *Pollux*, which Appearance was ſucceeded with ſo great a Calm, as gave the Crew a Notion of their Divinity. In ſucceeding Times theſe Fires often ſeen by the Mariners, were always taken as a good or favourable

(2) The Sons of *Jupiter*.
(3) *Virgil* alludes to this;
Si fratrem Pollux *alterna Morte redemit*
Itque reditque viam *Virg.* Æneid VI.
(4) This Cape lies near *Troy*.

Omen.

Omen. When one was ſeen alone it was reckon'd to forebode ſome Evil, and was call'd *Helena (5)*.

The *Cephalenſes* (or Inhabitants of *Cephalonia)* plac'd theſe two Deities amongſt the *Dii Magni*. The Victims offer'd them were *white Lambs*. The *Romans* paid them particular Honours for their Aſſiſtance in an Engagement with the *Latins*, in which they appeared on their Side, mounted on white Horſes, and turn'd the Scale of Victory in their Favour. For this a Temple was erected to them in the *Forum*. Amongſt the *Romans*, *Ædepol* was us'd indiſcriminately by both Sexes.

Caſtor and *Pollux* were repreſented as two beautiful Youths, compleatly arm'd and riding on white Horſes, with Stars over their Helmets. Theſe Deities were unknown to the *Egyptians* or *Phænicians*.

(5) The firſt *Helena* carried off by *Theſeus*.

CHAP. XLVII.

Of PERSEUS *and* BELLEROPHON.

THIS Hero was the Son of *Jupiter* and *Danae*, whoſe Amour has been already mention'd, and is inimitably deſcrib'd by *Horace (1)*. *Acriſius* her Father, on hearing of his Daughter's Diſgrace, caus'd her and the Infant to be ſhut up in a Cheſt, and caſt into the Sea, which threw them on the Iſle of *Seriphus*, govern'd by King *Polydectes*, whoſe Brother *Dictys* being a Fiſhing took them up, and us'd them kindly. When *Perſeus*, for ſo he was call'd, was grown up, *Polydectes*, who was enamour'd of his Mother, finding he would be an Obſtacle to their Courtſhip, contriv'd to ſend him on an Exploit, he judged would be fatal to him; this was to bring him the Head of *Meduſa*, one of the *Gorgons*. This Inchantreſs liv'd near the *Tritonian* Lake, and turned all who beheld her into Stone. *Perſeus* in this Expedition was fa-

(1) *Horat. Lib.* III. Ode XVI.

vour'd

vour'd by the Gods; *Mercury* equip'd him with a Scymeter and the Wings from his Heels; *Pallas* lent him a Shield, which reflected Objects like a Mirror; and *Pluto* granted him his Helmet, which gave him the Privilege of being inviſible. In this Manner he flew to *Tarteſſus* in *Spain*, where directed by his Mirror, he cut off *Meduſa*'s Head, and putting it in a Bag lent him by the *Nymphs*, brought it to *Pallas*. From the Blood aroſe the winged Horſe *Pegaſus*, and all Sorts of Serpents. After this the *Hero* paſs'd into *Mauritania*, where his Interview with *Atlas* has been already ſpoken of under its proper Article (2).

In his Return to *Greece* (others ſay, at his firſt ſetting out) he viſited *Ethiopia*, and mounted on *Pegaſus*, deliver'd *Andromeda* Daughter of *Cepheus*, King of that Country, who was expoſed to a Sea Monſter (3). After his Death, this Princeſs, and her Mother *Caſſiope* or *Caſſiopeia*, were plac'd amongſt the *celeſtial Conſtellations* (4).

Perſeus was not only famous for Arms, but Litterature, if it be true that he founded an Academy on Mount *Helicon*. Yet he had the Misfortune inadvertently to commit the Crime of Parricide, for being reconcil'd to his Grandfather *Acriſius*, and playing with him at the *Diſcus* or *Quoits*, a Game he had invented, his Quoit bruis'd the old King in the Foot, which turn'd to a Mortification and carried him off. *Perſeus* interr'd him with great Solemnity at the Gates of *Argos*. *Perſeus* himſelf was buried in the Way between *Argos* and *Mycenæ*, had divine Honours decreed him, and was plac'd amongſt the Stars (5).

Bellerophon (6) the Son of *Glaucus*, King of *Ephyra*, and

(2) See the Article of *Atlas*.

(3) *Pliny* relates, that during the Ædileſhip of *Emilius Scaurus*, the Bones of this Sea Monſter were brought from *Joppa* to *Rome*, and expos'd to the View of the People. The Skeleton was forty Feet long, and its Ribs larger than thoſe of the Elephant.

(4) *Ovid* Lib. IV. 662.

(5) *Perſeus* and *Andromeda*, in our celeſtial Globe, form but one Conſtellation.

(6) *His firſt Name was Hipponous, becauſe he firſt invented the Bridle for Horſes, but killing Bellerus*, King of Corinth, *he aſſum'd the Name of Bellerophon.*

Grandſon

Grandſon of *Syſiphus*, was born at *Corinth*. Happening accidentally to kill his Brother, he fled to *Prætus*, King of *Argos*, who gave him a hoſpitable Reception; but *Sthenobæa* his Queen, falling enamour'd with the beautiful Stranger whom no Intreaties could prevail on to injure his Benefactor, accus'd him to her Huſband, who unwilling to take violent Meaſures, ſent him into *Lycia*, with Letters to *Jobates*, his Father-in-Law (7), deſiring him to puniſh the Crime. This Prince, at the Receipt of the Order, was celebrating a Feſtival of nine Days, which prevented *Bellerophon*'s Fate. In the mean Time he ſent him to ſubdue the *Solymi* and *Amazons*, which he perform'd with Succeſs. *Jobates* next employ'd him to deſtroy the *Chimæra* (8), a very uncommon Monſter. *Minerva*, or as others ſay, *Neptune*, compaſſionating his Innocence expos'd to ſuch repeated Dangers, furniſh'd him with the Horſe *Pegaſus*, by whoſe Help he came off victorious. *Jobates* on his Return, convinced of his Truth and Integrity, and charm'd with his Virtues, gave him his Daughter *Philonoe*, and aſſociated him in his Throne. *Sthenobæa* hearing how her Malice was diſappointed, put an End to her Life. But like other Princes, *Bellerophon* grew fooliſh with too much Proſperity, and by the Aſſiſtance of *Pegaſus* reſolved to aſcend the Skies, *Jupiter* to check his Preſumption ſtruck him blind in the Flight, and he fell back to the Earth, where he wander'd 'till his Death, in Miſery and Contempt. *Pegaſus*, however, made a Shift to get into Heaven, where *Jupiter* plac'd him amongſt the Conſtellations.

Let us once more try to give ſome Explanation of theſe

(7) *King* in his Hiſtory makes *Jobates* his Son-in-Law.

(8) The *Chimæra* was a Monſter with the fore Part like a Lyon, the Middle like a Goat, and the Tail like a Serpent. Some ſay it was a Mountain in *Cilicia*, whoſe lower Parts were infeſted with Lyons, the Middle over-run with Goats, and the Summit peſter'd with Serpents; and that *Bellerophon* render'd it habitable. Others make the *Chimæra* a Pyrate Ship, whoſe Stern bore the Figure of a Lyon, her Prow that of a Serpent, and her Middle that of a Goat, and add, that *Bellerophon* took her in a long Boat call'd *Pegaſus*.

two

two Fables. As for the Story of *Perſeus* and *Andromeda*, it probably took its Riſe thus: It was common in the *Hebrew* and *Phœnician* Languages, to denominate a Country from its Temperature (9) or Situation. Now *Paleſtine* was only a long maritime Coaſt, bounded with Rocks and a flat Sandy Shore. This in the *Phœnician* Tongue they expreſs'd by the Word *Adrormad*, or *Andromeda* (10), and call'd it, in the oriental Style, the Daughter of *Cepheus* (11) and *Caſſiobe* (12). As this Country was naturally barren, and could procure little or no Subſiſtence from *Arabia* or *Idumæa*, both deſert Regions, it depended chiefly on *Egypt* for Subſiſtence. We have taken Notice under the Article of *Pegaſus* (13), that in the *Phœnician* Tongue a Bark was call'd a Horſe, and on the ſame Account a Pilot was call'd *Pereſh*, or a Horſeman (14). Now this Emblem of a Horſeman was, as *Strabo* informs us (15), painted on all the Barks, which carried Proviſions from *Sais* to *Paleſtine*, with the additional Emblem of that City, which was a *Meduſa's* Head, to ſignify the Plenty of Olives, that Territory yielded. From this Illuſtration the Story becomes quite natural and agreeable to Truth.

As to the Fable of the *Chimæra* deſtroy'd by *Bellerophon*, the Original is much the ſame. The *Lycians* were an *Egyptian* Colony, whom the Unfruitfulneſs of their own Soil obliged to have recourſe to their Mother Country, for the Proviſions neceſſary to their Support. The Months favourable for this Tranſportation, were from the Sun's Entrance into *Leo* to his leaving *Capricorn*. *Bellerophon* (16) and his winged

(9) So *Jeruſalem* is call'd the Daughter of *Zion*, or Drouth or Barrenneſs.

(10) From *Adar*, great, and *mad*, Meaſure, comes *Adromad*, or the long Coaſt.

(11) From *Cepha*, a Stone.

(12) From *Caſſi*, a Boundary or Limit, and *ob* the Innundation, comes *Caſſiobe*, or *Caſſiope*, the Boundary of the Flood, becauſe the *Egyptian* Innundation was loſt in the Sands of *Paleſtine*.

(13) See the Article of *Apollo* and the Muſes.

(14) From *Paraſh*, a Cavalier or Trooper.

(15) See *Strabo*. [*Quos naves Equos apellant a proræ inſignibus.*]

(16) From *Belil*, Food; and *repoah*, Reſtoration or Renewal, comes *Bellerophon*, the Food of Recovery.

Horſe

Horſe are therefore no more than the Bark annually employ'd for this Purpoſe, and the Story being thus ſtrip'd of the marvellous, becomes a ſimple and plain Hiſtorical Truth.

CHAP. XLVIII.

Of JASON *and the* Golden Fleece.

THIS antient *Greek* Hero was the Son of *Æſon*, King of *Æſon*, King of *Theſſaly*, and *Alcimede*, and by the Father's Side allied to *Æolus*. *Pelias* his Uncle, who was left his Guardian, ſought to deſtroy him; but he was convey'd by his Father's Friends to a Cave, where *Chiron* inſtructed him in Phyſick; whence he took the Name of *Jaſon* (1). Arriving at Years of Maturity, he return'd to his Uncle, who probably with no favourable Intention to him, firſt inſpir'd him with the Notion of the *Colchian* Expedition, and agreeably flatter'd his Ambition with the View of ſo tempting a Prize as the *Golden Fleece*.

Athamas, King of *Thebes*, by his firſt Wife had *Helle* and *Phrixus*. *Ino* his Second, fell in Love with *Phrixus* her Son-in-Law, but being rejected in her Advances, ſhe took the Opportunity of a great Famine to indulge her Revenge, by perſuading her Huſband, that the Gods could not be appeaſed till he ſacrificed his Son and Daughter. But as they ſtood at the Altar, *Nephele* their Mother (2) inviſibly carried them off, giving them a *Golden Ram* ſhe had got from *Mercury*, to bear them through the Air. However, in paſſing the Streights, between *Aſia* and *Europe*, *Helle* fell into the Sea, and gave her Name to the *Helleſpont*. *Phryxus* continued his Courſe to *Colchis*, where *Æta*, King of the Country, entertain'd him hoſpitably; after which he offer'd up his Ram

(1) Or Healer, his former Name being *Diomede*.
(2) *Nephele*, in *Greek* ſignifies a Cloud.

to *Jupiter* (3), and conſecrated the Skin or Hide in the Grove of *Mars*. It was call'd the *Golden Fleece* from its Colour (4), and guarded by Bulls breathing Fire, and a watchful Dragon that never ſlept, as a Pledge of the utmoſt Importance.

Jaſon being determined on the Voyage, built a Veſſel at *Iolchos* in *Theſſaly*, for the Expedition (5). The Fame of his Deſign ſoon drew the braveſt and moſt diſtinguiſh'd Youth of *Greece* to become Adventurers with him, though Authors are not agreed as to the Names or Number of the *Argonauts*, for ſo they were called (6). The firſt Place which *Jaſon* touch'd at was the Iſle of *Lemnos*, where he continued ſome Time with *Hipſipile* the Queen, who bore him Twins. He next viſited *Phineus*, King of *Pamphlagonia*, from whom, as he had the Gift of Prophecy, he receiv'd ſome Informations of Service to him in his Enterprize. After this, ſafely paſſing the *Cyanean* Rocks (7), he enter'd the *Euxine*, and landing on the Banks of the *Phaſis*, repair'd to the Court of King *Æta*, and demanded the *Golden Fleece*. The Monarch granted his Requeſt provided he could overcome the Difficulties, which lay in his Way (8), and which appear'd not eaſily ſurmountable. *Jaſon* was more obliged to Love than Valour, for his Conqueſt. *Medea* Daughter to *Æta*, by her Inchantments laid the Dragon aſleep, taught him to ſubdue

(3) Who plac'd it amongſt the Conſtellations.

(4) Some make the Fleece of a purple Colour, others white.

(5) *Argos* a famous Shipwright was the Builder, whence ſhe was call'd *Argo*, and being made of the Oaks of *Jupiter*'s oracular Grove at *Dodona*, the Planks were vocal, and had the Gift of Prophecy.

(6) Some make the Number Forty-nine, others more. The Principal were *Ancæus*, *Idmon*, *Orpheus*, *Augias*, *Calais*, *Zethus*, *Caſtor*, *Pollux*; *Tiphys* was their Pilot, and *Lynceus* remarkable for his quick Sight, their *Look-out* in Caſe of Danger. It is ſaid *Hercules* was with them, but if he went (as is dubious) it is certain he left them before they reach'd *Cholchis*.

(7) *Cyanean* Rocks, call'd the *Symplegades*, were ſo call'd, becauſe they floated and often cruſh'd Ships together. The *Argonauts* eſcap'd this Danger by ſending out a Pidgeon, and lying by 'till they ſaw her fly thro'.

(8) Such as killing the brazen-footed Bulls and the Dragon, and then ſowing the Teeth of the latter, and deſtroying the arm'd Men they produced.

the

the Bulls, and ſo by Night he carried off the Prize, taking with him the Princeſs, to whoſe Aid he was chiefly indebted for his Succeſs (9).

Æta enraged at the Trick put upon him, purſued the Fugitives, and it is ſaid, that to elude his Fury, *Medea* tore in Pieces her young Brother *Abſyrtes*, and ſcatter'd the Limbs in his Way, to ſtop his Progreſs (10). After this, *Jaſon* return'd ſafely to *Greece*, and ſoon heard that *Pelias* had deſtroy'd all his Friends, and made himſelf Maſter of the Kingdom. To revenge this Action, *Medea* ſails home before him, and introducing herſelf to the Daughters of *Pelias*, under the Character of a Prieſteſs of *Diana*, ſhew'd them ſeveral ſurprizing Inſtances of her magical Power. She propos'd making their Father young again, and to convince them of the poſſibility of it, ſhe cut an old Ram in Pieces, and ſeething it in a Cauldron, produced a young Lamb. The Daughters ſerving *Pelias* in the ſame Manner kill'd him (11), and fled the Country. *Jaſon* having Notice of this, arriv'd in *Theſſaly*, and took Poſſeſſion of the Kingdom; but afterwards he generouſly reſtor'd it to *Acaſtus* Son of *Pelias*, who had accompanied him in the *Colchian* Expedition, and with *Medea* went and ſettled at *Corinth*.

Here *Jaſon* finding himſelf cenſured for cohabiting with a Sorcereſs, and a Stranger, quitted her and married *Creuſa* Daughter to *Creon*, King of the Country. *Medea* ſeemingly approv'd the Match, but meditated a ſevere Revenge. She firſt privately kill'd the two Children ſhe had by him, and then ſent the Bride a Preſent of a Robe and gold Crown ting'd in *Naptha*, which ſet Fire to her and the whole Palace. The Enchantreſs then aſcending her Car (12) drawn by

(9) *Ovid*, Lib. VII. 159.

(10) Others ſay that *Æta*, to obſtruct their Return, ſtation'd a Fleet at the Mouth of the *Euxine* Seas, and ſo obliged *Jaſon* to remount the *Danube*, and come Home by the Weſt of *Europe*.

(11) Some Authors relate the Story differently, and ſay that this Experiment was try'd by *Medea* on *Æſon*, *Jaſon*'s Father. See *Ovid* in the Place cited.

(12) Given her by *Phœbus*, or the Sun.

Dragons, eſcaped through the Air to *Athens*, where ſhe married King *Ægeus*, by whom ſhe had a Son nam'd *Medus*. But attempting to poiſon *Theſeus* his eldeſt Son, and the Deſign being revealed, ſhe with her Son *Medus* fled to *Aſia*, where he left his Name to *Media* (13).

Jaſon had ſeveral Temples erected to him, particularly one at *Athens*, by *Parmenio*, of poliſhed Marble. The Place where he was chiefly worſhipp'd was at *Abdera* in *Thrace*.

If we ſeek for the real Truth of the *Argonautic* Expedition, we ſhall find it to be this: *Colchis* was one of the moſt antient Colonies of *Egypt*, whoſe Manners and Ceremonies they long retained (14); like their Mother Country, the Inhabitants applied themſelves to the Linnen Manufacture, for which they became very famous. On the other Hand, as the River *Phaſis* was rich in Gold Duſt, the People to collect this valuable Metal uſed the Method, ſtill practis'd in ſome Parts of *America*, of laying Sheep-Skins or other Hairy Stuffs in the Stream, by which the Particles of Gold were entangled, and ſo eaſily got. Now as the *Colchians* retain'd the *Egyptian* Cuſtom of expoſing an *Horus* or publick Sign, before any particular Seaſon or Work; ſo the Time for ſeeking Gold Duſt after the Land Floods, was notify'd by an Image or Standard of a *Golden Fleece*, attended with a Serpent, to expreſs that the Wealth ariſing from hence, was the Life of the Colony. When this gathering was over, and it became neceſſary for the Inhabitants to return to the Linnen Manufacture, a new Sign was expoſed. This was the *Iſis*, (mention'd before under the Article of *Pallas*) which bore in her Hand a Weaver's Beam, or Shuttle, and was call'd *Argonioth* (15). This Image the *Greeks* who traded to *Colchis*, call'd in their Tongue *Argonaut*, or the Ship *Argo* (16).

(13) A Region of *Perſia*.

(14) They uſed Circumciſion, and were of the ſame Complexion and ſpoke the ſame Language.

(15) From *Arag*, a Work; and *oni* a Shuttle; comes *Argonioth*, or *Argonaut*, the Work of the Shuttles, or making of Cloth.

(16) From *Argo* and Ναυς, *Navis*; the Ship *Argo*.

Hence

Hence the Notion of this Ship being oracular, and that of the *Golden Fleece* guarded by a Serpent or Dragon. Theſe the Poets embelliſh'd with Ornaments 'till the Truth became quite loſt.

Of THESEUS *and* ACHILLES.

WITH theſe two great Men, we ſhall cloſe the Liſt of the Demi-Gods, or Heroes, though neither of them were properly deify'd after Death, nor does their Hiſtory come properly under the Head of the fabulous Theology.

Theſeus was Son to *Ægeus*, King of *Athens* and *Æthra*. In his Youth he had an early Paſſion for Glory, and propos'd *Hercules* for his Model. *Sciron*, a notorious Robber, who infeſted the Roads between *Megara* and *Corinth*, was by him thrown down a Precipice, as he was accuſtomed to treat ſuch as fell into his Hands. *Procruſtes* a famous Tyrant of *Attica*, he faſtened to a bended Pine, which being looſed tore him aſunder (1).

His firſt diſtinguſhing Adventure, was the Deſtruction of the *Cretan Minotaur*. *Minos*, King of that Iſland had made War on *Ægeus*, becauſe the *Athenians* had baſely kill'd his Son, for carrying away the Prize from them. Being victorious, he impos'd this ſevere Condition on the vanquiſh'd, that they ſhould annually ſend ſeven of their nobleſt Youths, choſen by Lot into *Crete*, to be devour'd by the *Minotaur* (2). The fourth Year of this Tribute, the Choice fell on *Theſeus*

(1) He was a Tyrant of *Attica*, who ſeiz'd all Strangers, and meaſur'd them by his Bed; if they were too long for it he cut them ſhorter; if too ſhort he ſtretched them 'till they died.

(2) *Paſiphae*, Wife to *Minos* King of *Crete*, and Daughter of the Sun, inſtigated by *Venus*, conceiv'd a brutal Paſſion for a Bull. To gratify her, *Dædalus* contriv'd an artificial Cow, in which placing her, ſhe had her Deſire. The Fruit of this beaſtial Amour was the *Minotaur*, who was kept in a Labyrinth made by the ſame *Dædalus*, and fed with human Fleſh.

Son

Son to *Ægeus*, or as others ſay, he intreated to be ſent himſelf. However this be, on the Arrival of *Theſeus* at the Court of *Minos*, *Ariadne* his Daughter fell deeply in Love with him, and gave him a Clue, by which he got out of the Labyrinth. This done, he ſail'd with his fair Deliverer for the Iſle of *Naxos*, where he ungratefully left her (3), and where *Bacchus* found her and took her for his Miſtreſs.

The Return of *Theſeus*, through his own Neglect, became fatal to his Father. The good King at his Departure had charg'd him, as he ſail'd out with black Sails, to return with the ſame in caſe he miſcarried, otherwiſe to change them to White. Impatiently he every Day went to the Top of a Rock, that overlook'd the Ocean, to ſee what Ships appear'd in View. At laſt his Son's Veſſel is diſcover'd, but with the ſable Omens he dreaded; ſo that through Deſpair he threw himſelf into the Sea, which ſtill retains his Name (4) The *Athenians* decreed *Ægeus* divine Honours, and ſacrificed to him as a marine Deity, the adopted Son of *Neptune*.

Theſeus perform'd after this ſeveral conſiderable Actions; he killed the *Minotaur*; he overcame the *Centaurs*; ſubdued the *Thebans*, and defeated the *Amazons*. He aſſiſted his Friend *Pirithous* in his Expedition to the infernal World, to carry off *Proſerpine*; but in this Enterprize he fail'd, being impriſon'd or fetter'd by *Pluto*, 'till releas'd by *Hercules*. No doubt were the Story of *Theſeus* diveſted of the Marvellous, it would make a conſiderable Figure (5).

Theſeus had ſeveral Wives; his firſt was *Helena* Daughter of *Tyndarus*, whom he carried off; the ſecond *Hippolita* Queen of the *Amazons*, given him by *Hercules*; the laſt was *Phædra*, Siſter to *Ariadne*, whoſe Lewdneſs ſufficiently puniſh'd him for his Infidelity to her Siſter. This Princeſs felt an inceſtuous Flame for her Son-in-Law *Hippolitus* (6), a Youth of

(3) For this Story ſee the Article of *Bacchus*.
(4) The *Ægean* Sea.
(5) He firſt walled *Athens*, and inſtituted Laws; together with that Democratic Form of Government which laſted 'till the Time of *Piſiſtratus*.
(6) Son of *Hippolita*, Queen of the *Amazons*.

uncommon

uncommon Virtue and Chaſtity. On his repulſing her Sollicitations, her Love turn'd to Hatred, and ſhe accus'd him to his Father for an Attempt to raviſh her. *Theſeus* now grown old and uxorious, too eaſily gave Ear to the Accuſation. The Prince inform'd of his Danger fled in his Chariot; but his Horſes being frighted by the *Phocæ*, or Sea-Calves, threw him out of his Seat, and his Feet being intangled, he was dragg'd through the Woods and torn in Pieces (7). *Phædra* tormented with Remorſe laid violent Hands on herſelf, and ſoon after *Theſeus* being exil'd from *Athens* ended an illuſtrious Life in Obſcurity.

Achilles was the Offspring of a Goddeſs. *Thetis* bore him to *Peleus* (8), and was ſo fond of him, that ſhe took herſelf the Charge of his Education. By Day ſhe fed him with *Ambroſia*, and by Night cover'd him with celeſtial Fire to render him immortal (9). She alſo dipp'd him in the Waters of *Styx*, by which his whole Body became invulnerable, except that Part of his Heel by which ſhe held him. She afterwards intruſted him to the Care of the Centaur *Chiron*, (the Maſter of ſo many Heroes) who fed him with Honey and the Marrow of Lions and wild Boars, to give him that Strength and Force neceſſary for martial Toil.

When the *Greeks* undertook the Siege of *Troy*, *Chalcas* the Prieſt of *Apollo*, foretold the City could never be taken, unleſs *Achilles* was preſent. *Thetis* his Mother, who knew his Death threaten'd if he went there, had conceal'd him in female Diſguiſe in the Palace of *Lycomedes*, King of the Iſle of *Scyros*. *Ulyſſes* who had engag'd to bring him to the *Greek* Camp, having diſcover'd the Place of his Retreat, uſed the following Artifice: Under the Appearance of a Merchant, he is introduced to the Daughters of *Lycomedes*, and while they were ſtudiouſly intent on viewing his Toys, *Achilles*

(7) Some ſay *Æſculapius* reſtor'd him to Life, and that he came into *Italy*, where he chang'd his Name to *Virbius*, *i. e. twice a Man*.

(8) King of *Theſſaly*.

(9) See the Story of *Triptolemus*, under the Article of Ceres. Upon *Peleus* diſcovering this, *Thetis* parted from him.

employ'd

employ'd himſelf in examining a Helmet and ſome other Armour, which the cunning Politician had purpoſely thrown in his Way. Thus was *Achilles* prevail'd on to go to *Troy*, after *Thetis* had furniſh'd him with a Suit of impenetrable Armour made by *Vulcan* (10). His Actions before *Troy*, as well as his Character, are ſo finely deſcrib'd by *Homer*, that it would be doing them Injuſtice to repeat them here. It is ſufficient to ſay he could not eſcape his Fate, being treacherouſly kill'd by *Paris* (11), who with an Arrow wounded him in the only Part that was vulnerable. The *Greeks* after the Capture of *Troy*, endeavour'd to appeaſe his Manes, by ſacrificing *Polyxena*. The Oracle at *Dodona* decreed him divine Honours, and order'd annual Victims to be offer'd at his Tomb. In purſuance of this the *Theſſalians* brought thither yearly two *Bulls*, one Black, the other White, crown'd with Wreaths of Flowers, and Water from the River *Speccheus*.

(10) The Deſcription of his Shield in *Homer* is one of that Poet's Maſter-Pieces.

(11) The Caſe was thus; *Achilles* enamour'd with *Polyxena*, deſir'd her of *Priam*, who conſented to the Match. The Nuptials were to be ſolemniz'd in the Temple of *Apollo*, where *Paris* had privately conceal'd himſelf, and took the Opportunity to kill *Achilles*.

CHAP. XLIX.

Of Cadmus, Europa, Amphion, *and* Arion.

AGENOR, King of *Phœnicia*, by the Nymph *Melia* had a Daughter call'd *Europa*, one of the moſt beautiful Princeſſes of her Age. She could hardly then be ſuppos'd to eſcape the Notice of *Jupiter*, whoſe Gallantries were extended to all Parts of the World. To ſeduce her he aſſum'd the Form of a white Bull, and appear'd in the Meadows, where ſhe was walking with her Attendants. Pleas'd with the Beauty and Gentleneſs of the Animal, ſhe ventur'd on his

his Back, and immediately the God triumphant bore her off to *Crete (1)*, where laying aſide his Diſguiſe, he made the Bull a Conſtellation in the *Zodiac*, and to honour his new Miſtreſs gave her Name to the fourth Part of the World.

In the mean Time *Agenor*, diſconſolate for his Daughter's Loſs, ſent his Sons *Cadmus* and *Thaſus* with different Fleets in Search of her *(2)*. *Thaſus* ſettled in an Iſland of the *Ægean*, Sea to which he gave his Name *(3)*. *Cadmus* enquiring of the *Delphic* Oracle for a Settlement, was anſwer'd, That he ſhould follow the Direction of a Cow, and build a City where ſhe laid down. Arriving amongſt the *Phocenſes*, here one of *Pelagon*'s Cows met him, and conducted him through *Bæotia*, to the Place where *Thebes* was afterwards built. As he was about to ſacrifice his Guide to *Pallas*, he ſent two of his Company to the Fountain *Dirce* for Water, who were kill'd by a Dragon *(4)*. Their Leader reveng'd their Death by ſlaying the Monſter; but ſowing his Teeth, according to *Pallas*'s Advice, there ſprung up a Number of Men arm'd, who aſſaulted him to revenge their Father's Death. It ſeems the Goddeſs of Wiſdom had only a Mind to frighten him; for on his caſting a Stone amongſt them, theſe upſtart Warriors turn'd their Weapons on each other with ſuch Animoſity, that only five ſurviv'd the Combat, who prov'd very uſeful to *Cadmus* in founding his new City. After this, to recompenſe his Toils, the Gods gave *Cadmus*, *Harmonia*, or *Hermione*, the Daughter of *Mars* and *Venus*, and honour'd his Nuptials with peculiar Preſents and Marks of Favour *(5)*. But their Poſterity proving unfortunate *(6)*, they quitted

(1) *Ovid*, Lib. II. 835.

(2) With an Injunction not to return without her under Pain of Baniſhment.

(3) It was before call'd *Plate*.

(4) This Monſter was the Son of *Mars* and *Venus*.

(5) *Ceres* brought Corn, *Pallas*, Bracelets, a Robe and Pipe, *Mercury* a Lyre, *Electra* perform'd the Office of *Cybele*, or the *Magna Mater*, and gave Drums and Trumpets. *Apollo* ſung to his Lute, and the *Muſes* compleated the Concert with their Inſtruments.

(6) The Fate of *Ino*, *Semele*, and *Agave*, Children of this Marriage, has been mention'd already in the preceding Part of this Work.

Thebes to *Pentheus*, and went to govern the *Eclellenſes*, where in an advanc'd Age, they were turn'd to Serpents (7), or as others ſay, ſent to the *Elyſian Fields* in a Chariot drawn by Serpents. The *Sidonians* decreed divine Honours to *Europa*, and coin'd Money in Memory of her, with the Figure of a Woman croſſing the Sea on a Bull.

Cadmus, it is certain, brought from *Phœnicia* into *Greece* ſeveral Arts before unknown. He was the firſt who conſecrated Statues to the Gods, and invented, or introduced ſixteen Letters into the *Greek* Alphabet (8); as alſo taught the Manner of writing Proſe (9).

Amphion, the Son of *Jupiter* and *Antiope* (10), was inſtructed in the Lyre by *Mercury*, and became ſo great a Proficient, that he is reported to have rais'd the Walls of *Thebes* by the Power of his Harmony. He married *Niobe*, whoſe Inſult to *Diana* occaſion'd the Loſs of their Children. The unhappy Father in Deſpair attempted to deſtroy the Temple of *Apollo*, but was puniſh'd with the Loſs of his Sight and Skill, and thrown into the infernal Regions.

Arion was a Native of *Methymna* (11), and both a ſkilful Muſician and a good *Dithryambic* Poet. He liv'd in the Time of *Periander*, King of *Corinth*. After paſſing ſome Time in *Italy* and *Sicily*, and acquiring an eaſy Fortune by his Profeſſion, he ſail'd from *Tarentum* in a *Corinthian* Veſſel homeward-bound. When they were got to Sea, the avaritious Crew agreed to throw *Arion* over-board, in order to ſhare his Money. Having in vain uſed all his Eloquence to

(7) *Ovid*, Lib. IV. 562.

(8) Theſe were the α, β, γ, δ, ε, ϝ, ϛ, λ, μ, ν, ο, π, ϱ, ϲ, τ, υ. two Hundred and fifty Years after (about the Time of the Siege of *Troy*) *Palamedes* added four more ξ, θ, φ, χ; and ſix Hundred and fifty Years later *Simonides* invented four more viz. η, ω, ζ, ψ.

(9) The noble Art from *Cadmus* took its Riſe,
Of painting Words, and ſpeaking to the Eyes!
The various Figures by his Pencil wrought,
Gave Colour and a Body to the Thought. *Lucan.*

(10) Daughter of *Lycus*, King of *Thebes*.

(11) A Town in the Iſle of *Leſbos*.

ſoften

ſoften them, he play'd a farwel Air (call'd *Lex Orthia)* and crown'd with a Garland, with his Harp in his Hand, plung'd into the Sea, where a Dolphin charm'd with his Melody, receiv'd him and bore him ſafe to *Tænarus*, near *Corinth*. Having inform'd *Periander* of his Story, the King was incredulous, 'till the Ship arriv'd, when the Mariners being ſeiz'd and confronted with *Arion*, own'd the Fact, and ſuffer'd the Puniſhment due to their Perfidy. For this Action the Dolphin was made a Conſtellation.

CHAP. L.

Of ÆOLUS *and* BOREAS.

IN the Multiplication of fabulous Deities, the Antients not only aſſigned each Element, and Part of Nature its tutelar God, But even idoliz'd the Paſſions. No Wonder then if we ſee a Guardian ſet over the Winds, as one ſeem'd neceſſary to moderate their Violence, and keep under due Command thoſe furious Blaſts, which often do ſo much Miſchief to Mankind. *Æolus* was the Son of *Jupiter* (1), by *Acaſta* or *Sigeſia* the Daughter of *Hippotus*. He reign'd in the *Liparæan* Iſles near *Sicily*, from whence perhaps the Fable took its Original (2); but his Reſidence was at *Strongyle* now call'd *Strombolo* (3). Here he held theſe unruly Powers enchain'd in a vaſt Cave, to prevent their committing the Devaſtation they had been guilty of before they were put under his Direction (4).

(1) Others make *Æolus* the Son of *Hippotus* by *Menecla* Daughter of *Hyllus*, King of *Lipara*.

(2) Theſe Iſlands being greatly ſubject to Winds and Storms.

(3) Famous for its *Volcano*, though ſome place his Reſidence at *Reggio* in *Calabria*.

(4) They had disjoin'd *Italy* from *Sicily*, and by diſuniting Europe from *Africa*, open'd a Paſſage for the Ocean to form the Mediterranean Sea.

According to ſome Authors, the *Æolian* or *Liparean* Iſles were uninhabited, 'till *Liparus* the Son of *Auſonis* ſettled a Colony here, and gave one of them his Name. *Æolus* the Son of *Hippotus*, who married his Daughter, peopled the reſt, and ſucceeded him in the Throne. He rul'd his Subjects with Equity and Mildneſs, was a hoſpitable good Prince, and being ſkill'd in Aſtronomy, by Means of the Reflux of the Tides, which is remarkable near thoſe Iſlands, as well as by obſerving the Nature of the *Volcanos* with which they abound, he was able to foretell the Winds that ſhould blow from ſuch a Quarter (5).

We are indebted to *Virgil (6)* for a fine poetical Deſcription of this God, when *Juno* viſits his Cave to deſire his Aſſiſtance to deſtroy *Æneas* in his Voyage to *Italy*.

Boreas was of uncertain Parentage; but his uſual Reſidence was in *Thrace (7)*. When *Xerxes*, King of *Perſia*, croſs'd the *Helleſpont* with his numerous *Armada*, to invade *Greece*, the *Athenians* invok'd his Aſſiſtance, and he ſcatter'd

(5) It is ſaid that before a ſoutherly Wind blows, *Lipara* is cover'd with a thick Cloud, but when it changes to North, the Volcano emits clear Flames, with a remarkable Noiſe.

(6) *So rag'd the Goddeſs, and with Fury fraught,*
The reſtleſs Regions of the Storms ſhe fought;
Where, in a ſpacious Cave of living Stone,
The Tyrant Æolus, from his airy Throne
With Pow'r imperial curbs the ſtrugling Winds,
And ſounding Tempeſts in dark Priſons binds:
This Way and that, th' impatient Captives tend,
And preſſing for Releaſe, the Mountains rend;
High in his Hall, the dauntleſs Monarch ſtands,
And ſhakes his Sceptre, and their Rage commands;
Which did he not, their unreſiſtleſs Sway
Would ſweep the World before them in their Way:
Earth, Air, and Seas, thro' empty Space would rowl,
And Heaven would fly before the driving Soul!
Thro' Fear of this, the Father of the Gods
Confin'd their Fury to theſe dark Abodes,
And lock'd them ſafe, oppreſs'd with Mountain-Loads:
Impos'd a King, with arbitrary Sway,
To looſe their Fetters, or their Force allay!

Dryden, Æn. I. Line 50.

(7) Probably becauſe this Country is much ſubject to cold Northerly Winds.

and

and deſtroy'd the greateſt Part of their Fleet. This Deity notwithſtanding his Rage, was not inflexible to Love. He debauch'd *Chloris* the Daughter of *Arcturus*, by whom he had *Hyrpace*, and carried her to Mount *Niphates*, (call'd the Bed of *Boreas*) but ſince known by the Name of *Caucaſus*: But his Favourite Miſtreſs was *Orithyia* the Daughter of *Erictheus*, King of *Athens*. By this Princeſs he had two Sons, *Zetes* and *Calais*, who attended *Jaſon* in the *Colchic* Expedition, delivered *Phineus* from the *Harpies* (8), and were afterwards kill'd by *Hercules*; as alſo four Daughters, *Upis*, *Laxo*, *Hecaerge*, and *Cleopatra*. Perhaps the *North Wind*, or *Boreas* alone was deify'd, becauſe it is the moſt tempeſtuous and raging Wind that blows.

(8) Some ſay out of *Envy* for their Swiftneſs; others, becauſe their Father had by a Tempeſt deſtroy'd the Iſle of *Cos*.

CHAP. LI.

Of MOMUS *and* MORPHEUS.

MOMUS was the God of Pleaſantry and Wit, or rather the Jeſter of the celeſtial Aſſembly; for like other great Monarchs, it was but reaſonable *Jupiter* ſhould have his Fool. We have an Inſtance of his ſarcaſtic Humour in the Conteſt between *Neptune*, *Minerva*, and *Vulcan* for Skill. The Firſt had made a *Bull*; the Second a *Houſe*; and the Third a *Man*; *Momus* found fault with them all: He diſlik'd the *Bull*, becauſe his Horns were not plac'd before his Eyes, that he might give a ſurer Blow; he condemn'd *Minerva*'s *Houſe*, becauſe it was immoveable, and ſo could not be quitted if plac'd in a bad Neighbourhood. With regard to *Vulcan*'s Man, he ſaid he ought to have made a Window in his Breaſt, *Heſiod* makes *Momus* (1) the Son of *Somnus* and *Nox*.

(1) *From* Μωμος, cavilling or finding Fault.

Morpheus

Morpheus (2) was the God of Sleep, or as ſome ſay Servant to *Somnus*. The beſt Deſcription we have of him is from *Ovid*, who calls him *(3)* the kindeſt of the Deities. He is uſually repreſented in a recumbent Poſture, and crown'd with Poppies. The ſame Poet has given an elegant Picture of his Abode.

(2) From Μορφη, a Form or Viſion.
(3) *Ovid*, Lib. XI. 634.

CHAP. LII.
Of ORION.

THE Original, or Birth of *Orion*, borders a little on the Marvellous. *Hyricus*, a Citizen of *Tanagra* in *Bæotia*, was ſo hoſpitable to Strangers, that *Jupiter*, *Neptune*, and *Mercury*, were reſolved, under the Character of benighted Travellers, to know the Truth. Their Entertainment was ſo agreeable, that diſcovering their Quality, they offer'd the old Man whatever he ſhould aſk; his Requeſt was a Son *(1)*. The Gods to gratify his Wiſh call'd for an Ox Hide, in which having depoſited their Urine, they bid him keep it under Ground for ten Months, at the Expiration of which Time, he found it produc'd a Boy, who was at firſt call'd *Urion* to expreſs his Origine; but after for Decency's ſake, his Name was changed to *Orion*.

He was a remarkable Hunter, and kept a fleet Pack of Hounds. *Neptune* gave him the Power of walking on the Surface of the Waters, with the ſame Speed that *Iphiclus* did (2) over the Ears of Corn. This Faculty ſeem'd needleſs, if it be true that *Orion* was ſo tall, that the deepeſt Seas could not cover his Shoulders. As a Proof of this he croſs'd from the Continent of *Greece* to the Iſle of *Chios*, where at-

(1) His Wife having left him childleſs, whom on her Death-Bed he promis'd never to marry again.
(2) Brother to *Hercules*. See the Article of that God.

tempting

tempting to vitiate *Ærope* the Wife of King *Oenopion*, that Monarch depriv'd him of his Eye-Sight (3). From *Chios* he proceeded and found his Way to *Leſbos*, where *Vulcan* receiv'd him kindly, and gave him a Guide to the Palace of the Sun, who reſtor'd him to Sight. He then made War on *Oenopion*, who conceal'd himſelf under Ground to eſcape his Vengeance; ſo that fruſtrated of his Deſign he went to *Crete*, where he purſued his Favourite Exerciſe of Hunting. But having by ſome Means offended *Diana* (4), that Goddeſs put him to Death (5); but afterwards relenting her Severity, ſhe prevail'd on *Jupiter* to raiſe him to the Skies, where he forms a Conſtellation (6) remarkable for its predicting Rain and tempeſtuous Weather.

(3) His Purſuit of the *Pleiades* has been mention'd under the Article of *Atlas*.

(4) Either for attempting her Chaſtity, or for boaſting his ſuperior Skill in the Chace; others ſay, for endeavouring to debauch *Opis*, one of her Nymphs.

(5) Either by her Arrows, or as others ſay, raiſing a ſcorpion, which gave him a mortal Wound.

(6) *Virgil* calls it *Nimboſus Orion*, on account of the ſhowers which attend his Riſing. Æneid I. 535. Lib. IV. 52.

CHAP. LIII.

Of the Marine Deities, Oceanus, Nereus, Triton, Ino, Palæmon, *and* Glaucus.

AS the antient *Theogony* took Care to people the Heavens and Air with Deities, ſo the Sea naturally came in for its Share, nor was it juſt to leave the extended Realms of Water without Protection and *Guardianſhip*. *Neptune*, though Monarch of the Deeps, could not be preſent every where, and it was proper to aſſign him Deputies, who might relieve him of ſome Part of the Weight of Government.

Nereus Son to *Oceanus*, ſettled himſelf in the *Ægean* Sea, and was regarded as a Prophet. He had the Faculty of aſſuming what Form he pleaſed. By his Wife Doris he had fifty Nymphs

Nymphs call'd *Nereids* (1), who conſtantly attended on *Neptune*, and when he went abroad ſurrounded his Chariot.

Triton was the Son of *Neptune* and *Amphitrite* (2), and was his Father's Herald. He ſometimes delighted in Miſchief, for he carried off the Cattle from the *Tanagrian* Fields, and deſtroy'd the ſmall coaſting Veſſels; ſo that to appeaſe his Reſentment thoſe People offer'd him Libations of new Wine. Of this he drank ſo freely that he fell aſleep, and tumbling from an Eminence, one of the Natives cut off his Head. He left a Daughter call'd *Triſtia*, by whom *Mars* had a Son nam'd *Menalippus*.

This God is repreſented of a human Form from the Waiſt upwards, with blue Eyes, a large Mouth, and Hair matted like wild Parſley. His Shoulders were cover'd with a Purple Skin, variegated with ſmall Scales, his Feet reſembling the fore Feet of a Horſe, and his lower Parts turn'd like a Dolphin with a forked Tail. Sometimes he is drawn in a Car with Horſes of a Sky Colour. His Trumpet is a large Conch or Sea Shell. *Ovid* (3), has given two very beautiful Deſcriptions of him. There were indeed many *Tritons*, who compoſed the numerous Equipage of *Neptune*, and were reckon'd as Deities propitious to Navigation.

Ino was the Daughter of *Cadmus* and *Harmonia*, and married to *Athamas*, King of *Thebes*. This Prince having the Misfortune to looſe his Senſes, kill'd his Son *Learchus* in one of his mad Fits, upon which his Queen to ſave *Melicerte*, her remaining Boy, leap'd with him from the Rock *Molyris* into the Sea. *Neptune* receiv'd them with open Arms, and gave them a Place amongſt the marine Gods, only changing their Names, *Ino* being call'd *Leucothea*, and *Melicerte Palæmon* (4);

(1) By which are meant the Rivers which empty themſelves in the *Ocean*.
(2) Some ſay of *Neptune* and *Cæleno*, others of *Nereus* or *Oceanus*.
(3) *Ovid Met.* Lib. I.
(4) The *Romans* called him *Portunus*; and painted him with a Key in his Hand, to denote him the Guardian of Harbours. To *Ino* they gave the Name of *Matuta*, being reputed the Goddeſs that *uſhers in the Morning*.

(5) Siſi-

Siſiphus, King of *Corinth*, Brother to *Athamas*, in Memory of his Nephew increas'd the Solemnities of the *Iſthmian* Games celebrated to *Neptune*. He was particularly honour'd at *Tenedos*, where the Victim offer'd him was a young Infant.

Glaucus was a Fiſherman, whoſe Deification happened in a comical Manner. His Parentage and Country (5) are very variouſly reported; but he was an excellent Swimmer and a ſkilful Fiſherman. Having one Day taken a large Draught in his Nets, he obſerved with Surprize, that the Fiſhes on taſting a certain Herb jump'd into the Sea again. Upon trying the Experiment, he follow'd his Guides and became a Sea God. Some aſcribe to *Glaucus* the Gift of Prophecy. *Ovid* has not forgot his Transformation amongſt his *Metamorphoſes* (6). *Virgil* has given an elegant Liſt of the Sea Deities in his fifth *Æneid* (7).

(5) Some make him the ſon of *Mercury*, others of *Neptune*, others of *Anthadon*; on account of his ſkill in ſwimming he was call'd *Pontius*.
(6) *Ovid*, Lib. XIII. 899.
(7) *Æneid*, Lib. V. 822.

CHAP. LIV.

Of Proteus *and* Phorcys, *with the* Grææ *and* Gorgons, Scylla *and* Charybdis.

PROTEUS was the Son of *Neptune*, by the Nymph *Phænice*, and was by his Father appointed Keeper of the *Phocæ*, or Sea Calves. His Reſidence was at *Alexandria* in *Egypt*, from whence in a Journey he made to *Phlegra* (1) he married the Nymph *Toronc*, who bore him *Tmolus* and *Telegonus*, both kill'd by *Hercules* for their Cruelty to Strangers. Their Father *Proteus*, who left them on account of their inhoſpitable Temper, it is ſaid, was not much concern'd at

(1) A Town in *Campania*.

their Death. By *Torone* he had alſo three Daughters, *Caberd*, *Retia*, and *Idothea*. *Proteus* had the Art of aſſuming all Forms (2), as alſo the Gift of Prophecy or Divination, *Orpheus* calls him the *univerſal Principle of Nature*.

Hiſtorians make *Proteus* King of *Carpathus* (3), who on account of his great Character for Wiſdom and Equity was choſen King of *Egypt*, and deify'd after his Death. According to *Herodotus*, *Paris* and *Helena* in their Flight from *Sparta*, were receiv'd at his Court, where *Helen* continued all the Time of the *Trojan* Siege, after which he reſtor'd her honourably to *Menelaus*.

Proteus is uſually repreſented in a Chariot drawn by Horſes, in the Form of *Tritons*.

His half Brother *Phorcys* or *Phorcus*, was the Son of *Neptune*, by the Nymph *Theſea* (4). He marry'd his Siſter *Ceto*, by whom he had the *Phorcydes* and *Gorgons*, *Thooſa* (5), *Scylla*, and the Serpent which guarded the *Heſperian* Fruit. He was vanquiſh'd by *Atlas*, who threw him into the Sea, where his Father rais'd him to the Rank of a Sea God.

The *Gorgons* were in all four Siſters, of whom *Meduſa* was the Chief. They had Hair like Snakes, Tuſks like wild Boars, brazen Hands and golden Wings. On the Death of their Siſter they purſued *Perſeus*, who ſav'd himſelf by putting on the Helmet lent him by *Pluto*, and which render'd him inviſible.

The *Græ* were their Siſters, and are repreſented as three old Women who liv'd in *Scythia*, and had but one Eye and Tooth in common amongſt them, which they uſed as they had Occaſion, and afterwards laid it up in a Coffer. For the Preſervation of this valuable Legend we are indebted to *Palæphatus*.

(2) See *Ovid*, Lib. VIII. 730.

(3) An Iſland in the *Ægean*, between *Rhodes* and *Crete*, now call'd *Scarpanto*.

(4) Others call him the Son of *Pontus* and *Terra*.

(5) By whom *Neptune* had the Cyclops *Polyphemus*.

Scylla

Scylla (6), another Daughter of *Phorcys*, by her Familiarity with *Glaucus*, excited the Jealouſy of *Circe* Daughter of the *Sun*, who by magick Spells or Poiſon, ſo infected the Fountain in which ſhe bathed, that ſhe became a Monſter *(7)*, upon which, through Deſpair at the Loſs of her Beauty, ſhe threw herſelf into the Sea, and was changed into a Rock (8) which became infamous for the Multitude of Shipwrecks it occaſion'd. Thoſe who would ſee a beautiful Deſcription of *Scylla* will find it in *Virgil (9)*.

Care muſt be taken not to confound this *Scylla* with another of the ſame Name, and Daughter of *Nyſus*, King of *Megara*. *Minos* had beſieg'd this Monarch in his Capital, but the Oracle had pronounced *Nyſus* invincible, while he preſery'd a purple Lock of Hair which grew on his Head. *Scylla*, who was ſecretly in Love with *Minos*, betray'd both her Father and Country into his Hands by cutting off the Lock; but the Conqueror deteſting her Treachery, baniſh'd her his Sight. Unable to bear the Treatment ſhe ſo juſtly merited, ſhe caſt herſelf into the Sea, and was chang'd into a Lark (10). Her Father transform'd into an Hawk ſtill purſues her for her Ingratitude and Perfidy.

Charybdis was a female Robber, who it is ſaid ſtole *Hercules's* Oxen, and was by *Jupiter* on that account changed into a Whirlpool *(11)*, which is very dangerous to Sailors, and ly-

(6) Some make her the Daughter of *Phoronis* and *Hecate*, and ſay that her Misfortune was owing to the Jealouſy of *Amphitrite*, for her cohabiting with *Neptune*.

(7) Authors diſagree as to her Form, ſome ſay ſhe retain'd her Beauty from the Neck downwards, but had ſix Dogs Heads; others maintain, that her upper Parts continued entire, but that ſhe had below, the Body of a Wolf, and the Tail of a Serpent.

(8) It lies between *Sicily* and *Italy*, and the Noiſe of the Waves beating on it, gave riſe to the Fable of the Barking of Dogs and howling of Wolves, aſcrib'd to the Monſter.

(9) *Virgil* makes her chang'd to a Rock, which confounds her with the other *Scylla*. Æneid Lib. III, 424.

(10) *Ovid*, Lib. VIII. 142.

(11) An Eddy, or Whirlpool, on the Coaſt of *Sicily* as you enter the Fare of *Meſſina*. See *Virgil*, Æneid III. 420.

ing oppoſite to the Rock *Scylla*, occaſion'd the Proverb of running into one Danger to avoid another *(12)*.

(12) *Incidit in* Scyllam *qui vult vitare Charybdim.*

CHAP. LV.

Of Pan *and* Faunus. *Of the* Nymphs *and the Goddeſſes* Feronia *and* Pales.

IT is now Time to reviſit the Earth again, and ſee the numerous Train of the inferior Deities, appropriated to the Foreſts, Woods, and thoſe Receſſes of Nature whoſe Proſpect fills the Imagination with a Kind of a religious Awe or Dread.

Pan the principal of theſe, is ſaid to be the Son of *Mercury* and *Penelope* (1) the Wife of *Ulyſſes*, whom, while ſhe kept her Father's Flocks on Mount *Taygetus*, he deflower'd in the Form of a White Goat. As ſoon as born, his Father carried him in a Goat Skin to Heaven, where he charm'd all the Gods with his Pipe; ſo that they aſſociated him with *Mercury* in the Poſt of their Meſſenger. After this he was educated on Mount *Mænalus* in *Arcadia* by *Sinoe* and the other Nymphs, who attracted by his Muſic, followed him as their Conductor.

Pan, though devoted to the Pleaſures of a rural Life, diſtinguiſhed himſelf by his Valour. In the Giants War he entangled *Typhon* in his Nets, as we have already obſerved; he attended *Bacchus* in his *Indian* Expedition with a Body of *Satyrs*, who did good Service. When the *Gauls* invaded *Greece*, and were about to pillage the Temple of *Delphos*, he ſtruck them with ſuch a ſudden Conſternation by Night, that they fled without any Body to purſue them (2). He alſo

(1) Some ſay of *Penelope* and all her Lovers, whence he was call'd Πᾶν.
(2) *Hence the* Expreſſion of a Pannick, for a ſudden Fear and Terror.

aided

aided the *Athenians* in a Sea Fight gain'd by *Miltiades* over the *Perſian* Fleet, for which they dedicated a Grotto to his Honour under the Citadel.

This Deity was of a very amorous Conſtitution. In a Conteſt with *Cupid*, being overcome, that little God puniſhed him with a Paſſion for the Nymph *Syrinx*, who treated him with Diſdain. But being cloſely purſued by him, and ſtopped in her Flight by the River *Ladon*, ſhe invoked the *Naiades*, who chang'd her into a tuft of Reeds, which the diſappointed Lover graſp'd in his Arms. Contemplating a Transformation ſo unfavourable to his Deſires, he obſerv'd the Reeds tremble with the Wind, and emit a murmuring Sound. Improving this Hint, he aſſembled them, and formed the Pipe for which he became ſo famous. His other Amours were more ſucceſsful. He charm'd *Luna*, or the Moon, in the Shape of a beautiful Ram. In the Diſguiſe of a Shepherd, he became Servant to the Father of *Dryope* (3) in order to gain acceſs to his Miſtreſs. By the Nymph *Echo* (4) he had a Daughter call'd *Iynge*, a famous Sorcereſs, who ſupply'd *Medea* with her Philtres; but *Pan* afterwards ſlighting her ſhe retir'd to the Receſſes of the Hills, where ſhe pin'd with Grief, 'till ſhe dwindled to a Shadow, and had nothing left but a Voice (5); others aſcribe the Change of *Echo* to another Cauſe.

According to *Orpheus*, *Pan* ſignifies univerſal Nature, of which the Elements make a Part. *Pan* was properly the God of Shepherds and Hunters, and as he was a Mountain Deity, the Flocks and Herds were under his immediate Protection and Care. He was likewiſe honour'd by the Fiſhermen, eſpecially thoſe who inhabited the Promontaries waſh'd by the Sea.

(3) *Dryope* rejected his Suit; but was afterwards chang'd into the *Lotus* Tree. See *Ovid* Met. Lib. IX. 325.

(4) Some ſay that *Echo* fell in Love with *Narciſſus*, and was ſlighted by him.

(5) It is reported, that *Juno* puniſh'd *Echo* in this Manner for her Loquacity, becauſe when *Jupiter* was engag'd in any new Amour, he ſent this Nymph to amuſe his jealous Spouſe with her Chat.

He

He was chiefly eſteem'd in *Arcadia* his native Country, where the Shepherds offer'd him Milk and Honey in wooden Bowls, If ſucceſsful in Hunting, they allotted him Part of the Spoil; but if otherwiſe, they whipp'd his Image heartily. At *Molpeus*, a Town near the City *Lycoſura* he had a Temple by the Title of *Nomius*, becauſe he perfected the Harmony of his Pipe on the *Nomian* Mountains.

The *Romans* adopted him amongſt their Deities by the Names of *Lupercus* and *Lycæus*. His Feſtivals call'd *Lupercalia*, and celebrated in *February*, were inſtituted by *Evander*, who being exil'd *Arcadia* fled for Refuge to *Faunus* King of the *Latins*, and was by him allow'd to ſettle near Mount *Palatine (6)*. *Romulus* made ſome Addition to theſe Ceremonies, in which the *Luperci* or Prieſts of *Pan*, ran naked through the City, ſtriking thoſe they met with Things made of Goat Skins, particularly the Women, who fancy'd that it helped their eaſy Conception, or ſpeedy Delivery.

Pan is repreſented with a ſmiling ruddy Face, and thick Beard covering his Breaſts, two Horns on his Head with the Noſe, Feet, and Tail of a Goat. He is cloath'd in a ſpotted Skin, having a Shepherd's Crook in one Hand, and his Pipe of unequal Reeds in the other, and is crown'd with Pine, that Tree being conſecrated to his Service. The Mythologiſts have taken Care to explain all theſe Attributes according to their own Fancy *(7)*.

Faunus (8) was the Son of *Picus*, King of the *Latins*, who was cotemporary with *Orpheus*. He reigned in *Italy* at the Time that *Pandion* rul'd *Athens*, and introduced both Religion and Huſbandry into *Latium*. He deify'd his Fa-

(6) Where he had a Temple built afterwards.

(7) His upper Part was human, to ſhow the Splendor and Majeſty of the Heavens: His ſpotted Skin denoted the ſtarry Firmament; the ſhagginefs of his Thighs and Legs, ſignify'd the Trees and Shrubs that diverſify the Earth; and his Goats Feet its ſolidity; his Pipe of ſeven Reeds, ſignify'd the ſeven Planets; and his crooked Sheep-Hook the Revolution of the Year. A wonderful Explanation!

(8) The Name is took from *Fando*, ſpeaking or foretelling.

ther,

ther, and his Wife *Fauna* or *Fatua (9)*. He had the Gift of Prophecy. His Son *Stercutius* was alſo honoured on account of his ſhewing how to improve Land by dunging or manuring it. The *Faunalia* were kept in *December* with feaſting and much Mirth, and the Victims offered were Goats.

The *Fauni*, or Children of *Faunus*, were viſionary Beings much like the Satyrs, and were uſually crown'd with Pine. Both *Faunus* and they were Deities only regarded in *Italy*, and wholly unknown to the *Greeks*.

According to ſome the *Fauni* were the Huſbandmen, the Satyrs the Vine dreſſers and the *Sylvani* thoſe who cut Wood in the Foreſts, who, as was uſual in thoſe early Times, being dreſs'd in the Skins of Beaſts, gave Riſe to thoſe fabulous Deities.

The Terreſtrial Nymphs were divided into ſeveral Claſſes. The Heathen Theology took Care that no Part of Nature ſhould remain uninformed or unprotected. The *Oreades* or *Oreſteades* preſided over the Mountains *(10)*. Of theſe, *Diana* had a Thouſand ready to attend her at her Pleaſure. It is ſaid they firſt reclaim'd Men from eating or devouring each other, and taught the Uſe of vegetable Food. *Meliſſa*, one of theſe, was the Inventreſs of Honey *(11)*. The *Napeæ* were the tutelar Guardians of Vallies and flowry Meads. The *Dryades* inhabited the Foreſts and Woods, reſiding in their particular Trees, with which they were thought to be coeval, as ſeveral Inſtances prove *(12)*. The Oak was generally their Choice, either from its Strength or Duration. Some were call'd *Hamadryades*, whoſe Exiſtence

(9) Some add ſhe was his ſiſter and a Prieſteſs. He whipped her to Death with Myrtle Rods for being drunk, and then made her a Goddeſs; for which Reaſon no Myrtle was us'd in her Temples; the Veſſels were cover'd, and the Wine offer'd was call'd Milk.

(10) Some make them five only, and call them the Daughters of *Hecataeus*; but *Homer* ſtyles them the Offspring of *Jupiter*.

(11) Whence the Bees are call'd *Meliſſæ*.

(12) *Arcas* preſerving a decay'd Oak, by watering the Roots, was rewarded by marrying the Nymph who reſided in it.

was inſeparably united to that of the Tree they animated. The *Naiades* were the Nymphs of the Brooks and Rivers; the *Limniades* frequented the Lakes, and the *Ephydriades* delighted in Springs and Fountains. Thus all the Face of Nature became enliven'd by the Force of Imagination, and the Poets did not fail to improve ſo ample a Field for Deſcription. The Mythologiſts deſtroy all this fine Landſcape, by making the Nymphs only ſignify the univerſal Moiſture which is diffus'd through all Sorts of Nature.

There were alſo celeſtial Nymphs of a higher Rank, who attended the *Dii Majores*. *Jupiter* boaſts of his in *Ovid* (13). The Muſes were the Nymphs or Attendants of *Apollo*, as the *Baſſarides* or *Mænades* belong'd to *Bacchus*. *Juno* had fourteen who waited on her (14) Perſon; and *Neptune* had no leſs than fifty *Nereides* at his Beck, on which account he was call'd *Nymphagater*, or the *Captain* of the *Nymphs* (15).

The uſual Sacrifices to theſe Deities were Goats; but more commonly *Milk*, *Oil*, *Honey* and *Wine*. The Nymphs were always repreſented as young and beautiful Virgins, and dreſs'd in ſuch Manner as was ſuitable to the Character aſcrib'd to them.

To the Train of *Pan* we may join two rural Goddeſſes, of whom the firſt is *Feronia*, or the Goddeſs of Woods and Orchards (16). It is ſaid the *Lacedemonians* firſt introduced her Worſhip into *Italy* under *Evander*, and built her a Temple in a Grove near Mount *Soracte*. This Edifice being ſet on Fire, and extinguiſhed, the Neighbours reſolv'd to remove her Statue, when the Grove became green again of a ſudden (17). *Strabo* tells us that her Prieſts or Votaries could walk barefoot over burning Coals unhurt. Slaves receiv'd the Cap of Liberty in her Temple, on which account they regarded her as their Patroneſs.

(13) *Ovid* Metam. Lib. I.
(14) *Virgil*, Æneid I. 75.
(15) See *Heſiod* and *Pindar*.
(16) From *Fero*, to bear or produce.
(17) This Miracle is aſcrib'd to other Deities.

Pales

Pales was the protecting Deity of Shepherds and Paſturage. Her Feſtival was obſerved by the Country People in *May*, in the open Fields, and the Offerings were *Milk*, and *Cakes* of *Millet*, in order to engage her to defend their Flocks from wild Beaſts, and infectious Diſeaſes. Theſe Feaſts were call'd *Palilia*. Some make *Pales* the ſame with *Veſta* or *Cybele*. This Goddeſs is repreſented as an old Woman.

Both theſe Deities were peculiar to the *Romans*, and wholly unknown in *Greece*.

CHAP. LVI.
Of PRIAPUS *and* TERMINUS.

PRIAPUS was, as the Generality of Authors agree, the Son of *Bacchus* and *Venus* (1). This Goddeſs meeting him in his Return from his *Indian* Expedition, their amorous Congreſs produced this Child, who was born at *Lampſacus* (2), but ſo deformed, that his Mother, aſham'd of him, abandon'd him (3). Being grown up, the Inhabitants of that Place baniſh'd him their Territory, on account of his Vices; but being viſited with an epidemical Diſeaſe, upon conſulting the Oracle of *Dodona*, he was recall'd (4). And Temples were erected to him as the tutelar Deity of Vineyards and Gardens, to defend them from Thieves and Birds, deſtructive to the Fruit.

Priapus had ſeveral Names. He was call'd *Aviſtupor* for the Reaſon juſt mentioned. The Title of *Helleſpontiacus* was given him, becauſe *Lampſacus* was ſeated on that Streight or Arm of the Sea. It is uncertain how he came by the Epithet of *bonus Deus* aſcrib'd to him by *Phurnutius*. Thoſe of

(1) Some make him the Son of *Bacchus* and *Nais*; others ſay *Chione* was his Mother.

(2) A City of *Myſia* at the Mouth of the *Helleſpont*.

(3) Some ſay that *Juno* being call'd to aſſiſt at the Labour, out of Hatred to *Bacchus* the Son of her Rival *Semele*, ſpoilt the Infant in the Birth.

(4) Others ſay, that the Women of *Lampſacus* prevail'd on their Huſbands to recall him.

Phallus and *Faſcinum* were aſſign'd him on a very obſcene Account, and indeed his whole Figure convey'd ſuch an Idea of Uglineſs and Lewdneſs, that the Poets generally treat him with great Contempt (5). The Sacrifice offer'd him was the *Aſs*, either becauſe of the natural uncomlineſs of that Animal and its ſtrong Propenſity to Venery, or becauſe as ſome ſay, *Priapus* attempting the Chaſtity of *Veſta* when aſleep, ſhe was awakened by the Braying of old *Silenus* his *Aſs*, and ſo eſcaped the Injury deſign'd her.

This Deity is uſually repreſented naked, with a ſtern Countenance, matted Hair, and carrying a wooden Sword (6), or Sickle in his Hand, and with a monſtrous Privity, from whence downward his Body ended in a ſhapeleſs Trunk or Block of Timber.

Some of the *Mythologiſts* make his Birth allude to that radical Moiſture, which ſupports all vegetable Productions, and which is produced by *Bacchus* and *Venus*, that is the Solar Heat, and the Water, or liquid Matter whence *Venus* is ſaid to ſpring. But the Truth is, that *Priapus* is no more than the *Baal* of the *Phænicians* mentioned in Scripture, who was depictur'd in the ſame rude and obſcene Manner.

With *Priapus* we may aſſociate *Terminus*, a very antient Deity amongſt the *Romans*, whoſe Worſhip was firſt inſtituted by *Numa Pompilius*, who erected him a Temple on the *Tarpeian* Hill (7). This Deity was thought to preſide over the Stones or Landmarks, call'd *Termini*, which were held ſo ſacred, that it was Sacrilege to move them, and the Criminal becoming devoted to the Gods, it was lawful for any Man to kill him.

The Feaſts call'd *Terminalia*, were celebrated annually about the End of *February*, when the antient *Termini*, or Landmarks, were carefully viſited and crown'd with Garlands. At firſt the Sacrifices to theſe rural Deities were very

(5) *Horat.* Satyr VIII.
(6) *Virgil* Georg. IV.
(7) Which was open at Top.

ſimple

ſimple, ſuch as Wheat Cakes and the firſt Fruits of the Field, with Milk (8); but in later Times the Victims were Lambs, and Sows that gave ſuck, whoſe Blood was ſprinkled upon the Stones.

The *Roman Termini* were ſquare Stones, or Poſts, much reſembling our Mile-Stones (9).

(8) To ſhew that no Force or Violence ſhould be uſed in ſettling mutual Boundaries.
(9) *Ovid Faſti*, Lib. II.

CHAP. LVII.
Of FLORA.

THE Poets make this Goddeſs the ſame with *Chloris* the Wife of *Zephyrus* (1), mention'd by *Ovid*; but the Hiſtorians agree that ſhe was a celebrated *Roman* Courteſan, who having amaſs'd a conſiderable Fortune by her Profeſſion, made the *Roman* People her Heirs, on Condition that certain Games call'd *Floralia* might be annually celebrated on her Birth Day. The Senate to give a Gloſs to ſo infamous a Proſtitution of Religion, pretended this Feſtival was deſign'd in Honour of *Flora*, a certain *Sabine* Goddeſs who preſided over Flowers. Theſe Sports were held in the *Campus Martius*, and proclaim'd by Sound of Trumpet. But no Women appeared at them, but the moſt immodeſt Part of the Sex (2), ſo that when *Cato*, during his *Cenſorſhip*, came to behold them, they ſuſpended the Ceremonies through Shame, till he thought fit to withdraw; ſuch an Influence had the Virtue of one Man over a corrupt and diſſolute Multitude.

According to *Plutarch*'s Deſcription, *Flora*'s Image in the Temple of *Caſtor* and *Pollux*, was dreſs'd in a cloſe Habit, holding in her Hands the Flowers of Peas and Beans; for at the Celebration of her Rites the Ædiles ſcatter'd theſe and

(1) *Ovid Faſti.*
(2) *Juvenal*, Sat. VI.

other Pulſe amongſt the People *(3)*. The modern Poets and Painters have ſet off her Charms in a more laviſh Manner, and not without Reaſon, ſince no Part of Nature affords ſuch innocent and exquiſite Entertainment to the Sight and Smell, as the Variety which adorns, and the Odours which embalm the *floral* World.

(3) See *Valerius Maximus*, Lib. II.

CHAP. LVIII.
Of POMONA and VERTUMNUS.

THE Goddeſs *Pomona* was a *Latian* Nymph, whom that Nation honour'd as the tutelar Deity of Orchards and Fruit Trees *(1)*. *Vertumnus* (the *Proteus* of the *Roman* Ritual) *(2)* was the God of *Tradeſmen*, and from the Power he had of aſſuming any Shape, was believed to preſide over the *Thoughts* of *Mankind*. His Feſtivals call'd *Vertumnalia*, were celebrated in *October*.

Vertumnus his Courtſhip makes one of the moſt elegant and entertaining Stories in *Ovid (3)*. Under the Diſguiſe of an old Woman he viſited the Gardens of *Pomona*, whom he found employ'd in looking after her Plantations. He artfully praiſes the Beauty of her Fruit, and commends the Care which produced it. Thence from the View of the Vine ſupported by the Elm, he inſinuates to her the Neceſſity and Pleaſure of a married Life. The Goddeſs heard all his Eloquence with an indifferent Ear. Her Heart remain'd untouch'd, till throwing off his Diſguiſe, the God aſſum'd his youthful Beauty, and by his Form ſoon gain'd the Goddeſs's Conſent to make him happy.

(1) So call'd from *Pomus* an Apple, which was the Fruit firſt cultivated in *Italy*.

(2) Becauſe of the Turns or Fluctuations to which Trade is ſubject.

(3) Ovid, Lib. XIV. 622.

Some

Some imagine *Vertumnus* an Emblem of the Year, which though it aſſumes different Dreſſes, according to the different Seaſons, is at no Time ſo agreeable as in Autumn, when the Harveſt is crown'd, and the richeſt Fruits appear in their full Perfection and Luſtre. The Hiſtorians ſay, that this God was an antient *Tuſcan* Prince, who firſt taught his Subjects to plant Orchards, and to graft and prune Fruit Trees; from whence he is ſaid to have married *Pomona*.

Both theſe Deities were unknown to the *Greeks*, and only honour'd by the *Romans*.

CHAP. LIX.

Of the Lares *and* Penates, *and* Genii.

THE *Lares* were the Offspring of *Mercury*. The Nymph *Lara* having offended *Jupiter*, by diſcloſing ſome of his Intrigues to *Juno*, that Deity ordered her Tongue to be cut out, and baniſhed her to the infernal Manſions. *Mercury* who was appointed to conduct her into Exile, raviſh'd her by the Way, and ſhe brought forth the *Lares* (1).

Theſe Deities not only preſided over the Highways, and the Conſervation of the publick Safety, but alſo over private Houſes, in moſt of which the *Romans* had a particular Place call'd *Lararium*, where were depoſited the Images of their domeſtic Gods, the Statutes of their Anceſtors, and the *Lares*.

Their Feſtival call'd *Compitalia* was celebrated in *January*, in the open Streets and Roads. At firſt Boys were ſacrificed to them, but that Savage Cuſtom was ſoon diſuſed, and Images of Wool and Straw (2), with the firſt Fruits of the Earth, Wine, Incenſe, and Garlands of Flowers were the

(1) *Ovid* Faſt. Lib. II.

(2) They hung up as many Images as there were Perſons of all Sexes and Ages in the Family, and a woollen Ball for every Servant.

Offerings

Offerings. When the *Roman* Youth laid aſide the *Bulla*, (an Ornament they conſtantly wore (3) till fourteen Years of Age) they conſecrated or hung it up to the *Lares*, who were regarded as infernal as well as domeſtic Deities.

The Antients ſuppoſed, (according to ſome Authors) that the Souls of Men after Death became a Kind of Demons, call'd *Lemures* (4). Theſe they ſubdivided into two Claſſes, the one benevolent and friendly to Mankind, which they term'd *Lares*, the other who being wicked during Life, retain'd a malicious Diſpoſition in their diſembodied State. Theſe they ſtyl'd *Larvæ*.

The *Lares* were repreſented as young Boys with Dogs Skins about their Bodies (5), and with their Heads cover'd, which was a Sign of that Freedom and Liberty, which Men ought to enjoy in their own Houſes. They had always the Image of a Dog near them, to denote their Fidelity in preſerving the Places allotted to their Charge, on which Account this Animal was peculiarly conſecrated to them. Some confound theſe with the *Penates* and *Genii*.

(3) The *Bulla* was a golden Ornament ſhap'd like a Heart, but hollow.
(4) So call'd from *Remus* Brother of *Romulus*, whoſe Ghoſt haunted his Brother. The *Lemuralia* were celebrated the Middle of *May*, during which it was unlawful to marry.
(5) Some ſay the Images were like Dogs.

CHAP. LX.

Of *the* PENATES.

THE *Penates* (1) were the Deities who preſided over new born Infants, and were domeſtic Deities. The antient *Hetruſci* call'd them *Conſentes* or *Complices*, though others reduce them to four of the *Dii Majores* (2). There

(1) So call'd from *Penus*, within, either becauſe they preſide over our *Lives*, or were placed in the innermoſt Parts of the Houſe.
(2) *Viz. Jupiter, Juno, Minerva* and *Veſta*.

were

were three Claſſes or Ranks of them. *Firſt*, Thoſe who preſided over Empires and States (3). *Second*, Thoſe who had the Protection of Cities. *Third*, Thoſe who took the Care or Guardianſhip of private Families, and were call'd the leſſer *Penates* (4).

Theſe Domeſtick Gods were plac'd in the utmoſt Receſs of the Houſe, thence call'd *Penetrale* (5). We find *Dardanus* brought them from *Samothracia* to *Troy*, from whence on the Deſtruction of that City, *Æneas* tranſported them to *Italy*. They were reckon'd ſo ſacred, that the Expreſſion of driving a Man from his *Penates* (6) was us'd to ſignify his being proſcrib'd, or expell'd his Country.

Some ſay that the *Penates* were Iron or brazen Rods, of a conic Form towards the End. Others, that they were the minute Figures of young Men carrying Spears in their Hands.

(3) *Virgil*, Æneid III. 148.
(4) Æneid VIII. 543.
(5) See *Horace*, Lib. IV. Ode 4. 26.
(6) *Virgil*, Æneid IV. 21.

CHAP. LXI.
Of the GENII.

SOME do not diſtinguiſh between theſe, and the *Penates* or *Lares*; but they were very different. The Antients who multiply'd their Divinities, in Proportion to the Progreſs of Superſtition, aſſign'd to every Thing its Guardian or peculiar Genius, Cities, Groves, Fountains, Hills, were all provided with Keepers of this Kind, and to each Man (1) they allotted no leſs than two, one *Good*, the other *Bad* (2), who attended them from the Cradle to the Grave. The

(1) One of whom prompted them to ill, the other excited them to good Actions.
(2) *Horace*, Lib. II. Epiſt. 2.

Greeks

Greeks call'd them *Dæmons (3)*. They were named *Præſtites*, from their Superintendance over human Affairs *(4)*.

The Sacrifices offer'd theſe Divinities were Wine *(5)* and Flowers *(6)*, to which they join'd Incenſe, parch'd Wheat and Salt. Sometimes the Victim was a Swine *(7)*, though Animal Offerings were not uſual to them. The *Genii* were repreſented under various Figures, ſuch as thoſe of *Boys*, *Girls*, *old Men*, and even *Serpents*. Theſe Images were crown'd with *Plane Tree* Leaves, which was a Tree conſecrated to the *Genii*.

By *Genius* is meant the active Power or Force of Nature, from whence the Nuptial Bed is ſtiled *Genial*, and the ſame Epithet given to all Occaſions wherein ſocial Joys and Pleaſures are felt. Hence alſo the Expreſſions of indulging our *Genius*, that is, living happily, or according to our Inclinations, conſulting our *Genius*, for examining how far our Capacity extends, and the Term of a great *Genius* for an exalted or comprehenſive Mind. The later *Romans* in the degenerate Days of the State, introduced the ſervile Flattery of ſwearing by the *Genii* of their *Emperors*, and the Tyrant *Caligula* put ſeveral to Death for refuſing to take the Oath.

(3) From Φαιματτω to frighten or terrify. Of this kind was that Apparition, which it is ſaid appeared to the great *Brutus* the Night before the Battle of *Philippi*, and being aſked who he was, reply'd ſternly, *I am thy Evil Genius, Brutus*, thou ſhalt ſee me at *Philippi*, to which the Philoſophic *Roman* anſwer'd with a compos'd Dignity worthy of himſelf, —*I will meet thee there.*

(4) Or becauſe they carried the Prayers of Men to Heaven, and interceded for them there.

(5) *Perſius*, Sat. VI.

(6) *Horat.* Epiſt. II. Lib. I.

(7) Some aſſert no Blood was ſuffer'd to be ſpilt in their Sacrifices.

CHAP.

CHAP. LXII.

Of Iſis, Oſiris, *or* Serapis: Of *the* Cabiri, *and* Apis *or* Mnevis.

TO Cloſe the Catalogue there remain three *Egyptian* Deities, whoſe Worſhip was very late introduced into *Rome*, I mean *Iſis*, *Oſiris* or *Serapis*. We have already ſhewn the Antiquity of theſe fabulous Gods, and how they gave Original to almoſt all the different Divinities adored in *Greece* and *Rome*; *Juno*, *Minerva*, *Cybele*, *Veſta*, *Rhea*, *Diana*, *Luna*, *Hecate*, *Proſerpine*, *Ceres* and *Venus*, were all no other than *Iſis* repreſented under various Figures, and attended with different Attributes. On the other Hand, *Oſiris* or *Serapis*, gave Riſe to *Saturn*, *Jupiter*, *Neptune*, *Pluto*, *Apollo*, *Bacchus* and *Æſculapius*, from the Diverſity of Characters he aſſumed.

Iſis and *Serapis* had a joint Temple at *Rome*. Their Prieſts were called *Iſiaci*. They abſtain'd from *Mutton* and *Pork*, wore a Linnen Veſt (1), and *Paper* Shoes, and uſed no Salt to their Victuals, leaſt they ſhould violate their Chaſtity. Some make *Iſis* the Goddeſs of Wiſdom, from an Inſcription in her Temple (2). She was worſhipped in *Crete*, where *Ovid* gives a remarkable Story of her Power, which however poetical, is too long to be inſerted in a Work of this nature (3).

Before we conclude this Article, it may not be improper to mention the *Cabiri*, and the *Apis*, or Ox, adored in *Egypt*.

The *Cabiri* (4), were three great Deities introduced from *Egypt* into *Samothracia*, and the *Ægean* Iſles, by Way of *Phœnicia*. Theſe were *Oſiris*, *Iſis* and *Horus*, who aſſumed the

(1) Becauſe *Iſis* was ſaid firſt to have taught the Uſe of Flax. See the Article of *Pallas*.

(2) Recorded by *Plutarch* in his *Iſis*; *I am every Thing that has been, that is, and ſhall be, nor has any Mortal open'd my Veil.*

(3) *Ovid*, Lib. IX. 667.

(4) From *Cabbirim*, the Powerful or Mighty.

Names of *Axieros*, *Axiocherſa*, and *Axiocherſos* (5). To theſe ſome add a Fourth, call'd *Caſmillus* or *Camillus* (6), who was the *Egyptian Anubis*. This Groupe we have ſhewn in the Explanations of the preceding Articles, to be the Source and Foundation of all the Heathen Theology.

The *Apis* was the miraculous Ox worſhipp'd in *Egypt*, particularly at *Memphis* (7). He had certain Marks (8), which betoken'd his Divinity, and when duly recognized, was lodged in a ſplendid Temple, and treated with divine Honours. The Inhabitants of *Heliopolis*, who made a ſeparate Dynaſty or Province, had their particular *Apis*, which they call'd *Menes*, or *Mnevis* (9). When the ſacred Ox died, or (as ſometimes happened) (10) was deſtroy'd, he was interr'd with great Ceremony and Lamentation, and was call'd *Serapis* (11), a Name which became appropriated afterwards to *Pluto*, or the infernal *Oſiris*. A new Succeſſor was ſoon found to fill his Place, and the Prieſts took care to keep up a Superſtition, which they found the Sweets of. When *Cambyſes* conquer'd *Egypt* he treated *Apis* a little rudely, and ſufficiently ſhew'd the God was mortal (12). A Proteſtant Divine very gravely obſerves, that his Sacrilege did not paſs unpuniſhed, as if the Ox had been really endued with the Character of Divinity aſcrib'd to him.

(5) *Bochart* makes *Axieros*, *Ceres*; *Axiocherſos*, *Pluto*, and *Proſerpina Axiocherſa*. Others ſuppoſe they mean *Jupiter*, *Ceres* and *Bacchus*; but all agree in ſuppoſing *Camillus*, *Mercury* and *Anubis* to be the ſame.

(6) The antient *Etrurians* and *Sabeans*, by the Word *Camillus*, ſignify'd a Meſſenger, which is the very Characteriſtick of *Mercury*.

(7) The repreſenting *Oſiris* with a Bull's Head, gave Riſe to the Deification of the Ox.

(8) *Herodotus* has given us a Deſcription of theſe Marks; his Body was black, his Forehead had a white ſquare ſhining Mark, his Back the Figure or Impreſſion of an Eagle; he had under his Tongue a Node call'd a *Cantharus*, and Hair of two Sorts on his Tail.

(9) *Menes* or *Mnevis*, the Legiſlator from *Manah*, to govern or rule, *Apis* ſignifies the *moſt Mighty*.

(10) When they found a Calf with the proper Marks, they often drown'd privately the old *Apis*.

(11) From *Sur*, to diſappear or retire, comes *Surapis* or *Serapis*. See *Judges* xvi. 20.

(12) *He* ſtabb'd the *Apis* in the Thigh with his Dagger.

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The Wolf, Dog (13), and Ram had alſo divine Honours paid them in *Egypt*, the People of which Country at laſt degenerated into ſuch groſs Superſtition, that they allow'd even their Garden-ſtuff a Share in their Devotion (14).

(13) As the Wolves in their Marches, or croſſing a River, follow one another in a Line, ſo the *Egyptians* corrected this Symbol to denote the Twelve Months of the Year, ſucceeding each other without Interruption. Hence the *Greeks* borrow'd their *Lyceum*, and call'd the Year *Lycabas*, *i. e.* the March of the *Wolves*.

(14) *Juvenal* Sat. XV.

CHAP. LXIII.

Of the inferior Deities *attending Mankind from their Birth to their Deceaſe.*

IT would be a Taſk almoſt endleſs to enter into a minute Detail of the inferior Deities acknowledg'd by the *Greeks* and *Romans*, and indeed as the Pagan Religion is now entirely aboliſh'd, the Names of theſe viſionary Beings, only regarded by the Vulgar, occur ſo ſeldom in the Claſſic Authors, that it is ſufficient barely to mark their Denominations, ſince we know little more relating to them.

During *Pregnancy*, the tutelar Powers were the God *Pilumnus* (1), and the Goddeſſes *Intercidona* (2) and *Deverra* (3). The Signification of theſe Names ſeems to point out the Neceſſity of Warmth and Cleanlineſs to Perſons in this Condition.

Beſides the ſuperior Goddeſſes *Juno-Lucina*, *Diana-Ilythia*, and *Latona*, who all preſided at the Birth, there were the Goddeſſes *Egeria* (4), *Proſa* (5), and *Manageneta* (6), who

(1) Either from *Pilum* a Peſtle; or from *Pello*, to drive away, becauſe he procur'd a ſafe Delivery.

(2) She taught the Art of cutting Wood with a Hatchet to make Fires.

(3) The Inventreſs of Brooms.

(4) From caſting out the Birth.

(5) *Aulus Gellius*, cap. xix.

(6) *Ælian*.

with the *Dii Nixii (7)*, had all the Care of Women in Labour.

To Children, *Janus* performed the Office of Door-keeper or Midwife, and in this Quality was aſſiſted by the Goddeſs *Opis* or *Ops (8)*; *Cunia* rock'd the Cradle while *Carmenta* ſung their Deſtiny; *Levana* lifted them from the Ground *(9)*; and *Vegitanus* took care of them when they cried; *Rumina (10)* watch'd them while they ſuckled; *Potina* furniſh'd them with Drink; and *Educa* with Food or Nouriſhment; *Oſſilago* knit their Bones; and *Carna (11)* ſtrengthened their Conſtitution; *Nundina (12)* was the Goddeſs of Children's Purification; *Statilinus* or *Statanus* inſtructed them to walk, and kept them from falling; *Fabulinus* learnt them to prattle; the Goddeſs *Paventia* preſerv'd them from Frights *(13)*; and *Camæna* learnt them to ſing.

Nor was the Infant, when grown to riper Years, left without his Protectors; *Juventas* was the God of Youth; *Agenoria* excited Men to Action; and the Goddeſſes *Stimula* and *Strenua* inſpir'd Courage and Vivacity; *Horta (14)* inſpir'd the love of Fame or Glory; and *Sentia* gave them Sentiments of Probity and Juſtice; *Quies* was the Goddeſs of Repoſe or Eaſe *(15)*; and *Indolena* or Lazineſs, was deify'd by the Name of *Murcia (16)*; *Vacuna* protected the Idle; *Adeona* and *Abeona* ſecured People in going abroad and returning *(17)*; and *Vibilia*, if they wander'd, was ſo kind to

(7) From *Enitor* to ſtruggle. See *Auſonius*, Idyll. 12.

(8) Some make her the ſame with *Rhea* or *Veſta*.

(9) Amongſt the *Romans* the Midwife always laid the Child on the Ground, and the Father, or ſome Body he appointed, lifted it up; hence the Expreſſion of *tollere Liberos*, to educate Children.

(10) This Goddeſs had a Temple at *Rome*, and her Offerings were Milk.

(11) On the Kalends of *June* Sacrifices were offer'd to *Carna* of Bacon and Bean-Flour Cakes; whence they were call'd *Fabariæ*.

(12) Boys were named always on the 9th Day after the Birth, Girls on the 8th.

(13) From *Pavorem avertendo*.

(14) She had a Temple at *Rome*, which always ſtood open.

(15) She had a Temple without the Walls.

(16) *Murcia* had her Temple on Mount *Aventine*.

(17) From *Abeo* to go away, and *Adeo* to come.

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put them in the right Way again; *Fessonia* refresh'd the Weary and fatigued; and *Meditrina* heal'd the Sickly (18); *Vitula* was the Patroness of Mirth and Frolick (19); and *Volupia* the Goddess who bestow'd Pleasure (20); *Orbona* was address'd, that Parents might not lose their Offspring; *Pellonia* averted Mischiefs and Dangers; and *Numeria* taught People to cast and keep Accounts; *Angerona* (21) cur'd the Anguish or Sorrows of the Mind; *Hæres-Martia* secur'd Heirs the Estates they expected; and *Stata*, or *Statua-Mater*, secur'd the *Forum*, or Market-Place, from Fire; even the Thieves had a Protectress in *Laverna (22)*; *Averruncus* prevented sudden Misfortunes; and *Consus* was always dispos'd to give good Advice to such as wanted it; *Volumnus* inspir'd Men with a Disposition to do well; and *Honorius* rais'd them to Preferment and Honours.

Nor was the Marriage State without its peculiar Defenders. Five Deities were esteemed so necessary, that no Marriages were solemniz'd without asking their Favours; these were *Jupiter-perfectus*, or the *Adult*, *Juno*, *Venus*, *Suadela*, (23), and *Diana*.

Jugatinus ty'd the Nuptial Knot, *Domiducus* usher'd the Bride Home, *Domitius* took care to keep her there, and prevent her gadding abroad; *Manturna* preserved the conjugal Union entire; *Virginensis (24)* loosed the Bridal Zone or Girdle; *Viriplaca* was a propitious Goddess ready to reconcile the married Couple in case of any accidental Difference; *Matuta* was the Patroness of Matrons, no Maid Servant be-

(18) The Festival of this Goddess was in *September*, when the *Romans* drank new Wine mix'd with old by Way of Physick.

(19) From *Vitulo*, to leap or dance.

(20) From *Voluptas*.

(21) In a great Murrian which destroyed their Cattle, the *Romans* invoked this Goddess, and she removed the Plague.

(22) The Image was a Head without a Body. *Horace* mentions her, Lib. I. Epist. XVI. 60. she had a Temple without the Walls, which gave Name to the *Porta Lavernalis*.

(23) The Goddess of Eloquence, or Persuasion, who had always a great Hand in the Success of Courtship.

(24) She was also call'd *Cinxia Juno*.

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ing ſuffered to enter her Temple; *Mena* and *Februa (25)* were the Goddeſſes who regulated the female *Katamenia*; the Goddeſs *Vacuna (26)* is mentioned by *Horace* (27) as having her Temple at *Rome*; the Ruſticks celebrated her Feſtival in *December*, after the Harveſt was got in *(28)*.

The Antients aſſign'd the particular Parts of the Body to peculiar Deities; the Head was ſacred to *Jupiter*, the Breaſt to *Neptune*, the Waiſt to *Mars*, the Forehead to *Genius*, the Eyebrows to *Juno*, the Eyes to *Cupid*, the Ears to *Memory*, the Right Hand to *Fides* or *Veritas*, the Back to *Pluto*, the Reins to *Venus*, the Knees to *Miſericordia*, or Mercy, the Legs to *Mercury*, the Feet to *Thetis*, and the Fingers to *Minerva (29)*.

The Goddeſs who preſided over Funerals was *Libitina* (30) in whoſe Temple at *Rome*, the Undertakers furniſh'd all the Neceſſaries for the Interment of the Poor or Rich; all dead Bodies were carried through the *Porta Libitina*, and the *Rationes Libitinæ*, mention'd by *Suetonius*, very nearly anſwer our *Bills* of *Mortality*.

(25) From *Februo*, to purge.

(26) She was an old *Sabine* Deity. Some make her the ſame with *Ceres*; but *Varro* imagines her to be the Goddeſs of *Victory*, the Fruits of which are Eaſe and Repoſe.

(27) *Horace*, Lib. I. Epiſt. X. 49.

(28) *Ovid* Faſt. Lib. VI.

(29) From this Diſtribution aroſe, perhaps, the Scheme of our modern Aſtrologers, who aſſign the different Parts of the Body to the celeſtial Conſtellations, or Signs of the Zodiac; as the Head to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breaſt to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Piſces*.

(30) Some confound this Goddeſs with *Proſerpine*, others with *Venus*.

CHAP.

CHAP. LXIV.

Of the inferior rural Deities.

THE *Romans* were not content with the great Variety of Gods, which fill'd their Ritual, like the modern Papiſts, they were daily inventing new Deities of an inferior Order, to anſwer the Demands of Superſtition, and increaſe their Kalendar. *Ruſina* thus became the Name for a Goddeſs, who preſided over the Country in general. *Collina* had the Charge of the Hills, and *Vallona* the Inſpection of the Vallies; *Hippona* was the Guardian of Stables and Horſes; and *Bubona* took Care of Oxen; *Seia*, or *Segetia*, watch'd the Seed till it ſprouted; and *Runcina* weeded the young Corn; *Sarritor* was the God of Sowing, and *Occator* of Harrowing; *Robigus* kept the Blights or Mildew away (1); *Stercutius* manur'd or dunged the Ground; *Nodotus*, or *Nodoſus*, took Care to ſtrengthen and knit the Stalks of the Corn; *Voluſia* watch'd the Blade; *Patelina* unfolded the Ear; *Lactucina* filled it; and *Matura* brought it to due Ripeneſs; *Hoſtilina* produced a plentiful Crop; and *Tutelina* took care to reap and get it ſafe in; *Pilumnus* kneaded the Bread; and *Fornax (2)* baked it; *Mellona* was the Goddeſs of Honey; but the Truth is, theſe fanciful Deities are ſo little mentioned in Authors, that we may call them the Refuſe or Scum of the Gods.

(1) His Feſtival, call'd *Robigalia*, was celebrated in the Beginning of *May*.

(2) *Ovid* Faſti, Lib. VI.

CHAP.

CHAP. LXV.

Of Themis, Aſtræa, *and* Nemeſis.

THEMIS was the Daughter of *Cælum* and *Terra*, and the Goddeſs of Laws, Ceremonies, and Oracles. *Jupiter* conſulted her in the Giants War, and afterwards eſpouſed her; ſhe inſtructed *Deucalion* how to re-people the World after the Deluge, and was rather indeed a moral than an hiſtorical Deity, as ſhe ſignifies that Power which rewards Virtue and puniſhes Vice.

To *Jupiter*, *Themis* bore the *Seaſons* (1), and the Goddeſs *Aſtræa*, who reſided on Earth during the golden Age, and inſpir'd Mankind with the Principles of Juſtice and Equity; but as the World became corrupted ſhe returned to Heaven (2), and became that Conſtellation in the *Zodiac*, which is call'd *Virgo*. This Goddeſs is repreſented with her Eyes bound, or blinded, having a Sword in one Hand, and in the other a Pair of Ballances equally poiſed.

Nemeſis was the Daughter of *Jupiter* and *Neceſſity* (3). She had the Title of *Adraſtea*, becauſe *Adraſtus*, King of *Argos*, firſt rais'd an Altar to her. She had a magnificent Temple at *Rhamnus* in *Attica*, with a Statue. She is repreſented with a ſtern Aſpect, having in one Hand a Whip, in the other a Pair of Scales.

(1) *Orpheus* and *Heſiod* reckon but three Seaſons, *viz. Spring*, *Summer*, and *Autumn*, repreſented by a *Roſe*, an Ear of *Corn*, and a Bunch of *Grapes*.
(2) *Terras* Aſtrea *reliquit*.
(3) Others ſay of *Oceanus* and *Nox*.

CHAP.

CHAP. LXVI.

Of the Goddeſs Fortuna, *or* Fortune, *and the other* Virtues *and* Vices *deify'd by the Antients.*

FORTUNE or *Chance* has ſo great a Share in the Conduct and Succeſs of human Affairs, that it is no Wonder the *Romans* made her a *Goddeſs*. *Juvenal*, however, is not a little ſevere upon his Countrymen (1) for this Choice, and *Horace* on many Occaſions expreſſes, if not an abſolute Contempt for (2), yet at beſt a very mean Opinion of this Deity. But whatever Sentiments the Philoſophers or Poets might entertain of her, they did not leſſen her in the Sight of the Vulgar, who paid her a very great Devotion.

This Goddeſs had a Variety of Epithets; ſhe was term'd *Regia* and *Aurea*, from an Image of her uſually kept in the Apartment of the *Cæſars*. In the Capital ſhe was worſhipp'd by the Title of *Bona*, but her Temple at the *Eſquilia* was conſecrated by the Name of *Mala*. She was called *Conſervatrix*, *Manens*, and *Felix*, in antient Inſcriptions, to denote the Happineſs ſhe beſtows. *Domitian* conſecrated her a Chapel by the Style of *Redux*, and in ſome antient Monuments ſhe is call'd *Stata*. The Names of *Barbata* and *Pan* were given her by *Servius Tullius*, who dedicated a Shrine to her (3): She was alſo termed *Cæca*, not unjuſtly, on account of the injudicious Diſtribution of her Favours. She was honour'd at *Rome* by the Title of *Fortuna Equeſtris* (4). In a Temple ſhe had near that of *Venus*, ſhe bore the Apellations of *Maſcula* and *Virilis*. At other Times ſhe was named

(1) Satyr X.

(2) Lib. I. Ode XXXIV. 14.

(3) He alſo call'd her *Obſequens*, from her favouring his Wiſhes. *Horace* calls her *Sæva* on a quite contrary Account.

(4) This Temple was erected in Purſuance of a Vow of the Prætor Q. *Fulvius Flaccus*, for a Victory he obtain'd in *Spain*, by Means of his Cavalry.

Mammoſa (5), *Primogenia (6)*, and *Privata*, or *Propria (7)* In the Quality of *Fortuna-Virgo*, Coats of young Children were offered to her before they put them on; and ſhe was ſtyl'd *Viſcata*, or *Viſcoſa (8)*, on account of her alluring or attracting People by her deceitful Kindneſs.

The principal Temple of this Goddeſs was at *Præneſte* whence ſhe was call'd *Præneſtina*. This Goddeſs is uſually repreſented blind, ſtanding on a Wheel in a moving Attitude, and holding a Cornucopia, from whence ſhe pours Wealth, and all the Emblems of Proſperity. *Horace* has given a very Maſterly Picture of her in an Ode to *Mæcenas (9)*.

Fame is ſo much ſought after by great and exalted Minds, that we may eaſily account for the Temples erected to her, and the divine Honours decreed her. We may call her the Mother or Nurſe of *Heroes*, ſince all the glorious Actions they atchiev'd, were done in order to purchaſe a Share in her Favour.

This Goddeſs is depictur'd in a flying Attitude, with broad Wings, ſounding a Trumpet, and her flying Robe wrought all over with Eyes, Ears and Tongues, to denote the Surprize, Attention and Diſcourſe ſhe excites. *Virgil (10)* has given an inimitable Deſcription of her, nor does *Ovid* fall much ſhort of him in *(11)* his very maſterly Picture of the Palace or Dome in which ſhe reſides.

Peace is a Bleſſing ſo univerſally eſteem'd, that it is no Wonder if ſhe was deify'd. The *Athenians (*according to *Plutarch)* erected her an Altar with her Statue, attended by

(5) Either from her having large Breaſts, or the Plenty ſhe ſupplies.

(6) From her giving Birth to the City and Empire.

(7) From her favouring particular Perſons. Theſe two laſt Apellations were given her by *Servius Tullus*, a very great Admirer of her Divinity.

(8) From *Viſcus* Birdlime, hence *Seneca* ſays, *Beneficia ſunt viſcoſa*, Obligations are catching.

(9) *Horace*, Lib. III. Ode XXIX. 49.

(10) Virgil. Æneid I.

(11) Ovid, Metam. XII. 42, 63.

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that of *Plutus* the God of Riches, to ſhow that ſhe was the Source of Plenty and Commerce. At *Rome* ſhe had a magnificent Temple in the *Forum* (12), which was conſum'd by Fire in the Reign of *Commodus*.

On *Medals*, this Goddeſs is repreſented before an Altar, ſetting Fire with a Torch in her left Hand to a Pile of Arms, and with the other holding an Olive Branch. Behind her, on a Column, appears the Image of a naked Boy or Man extending his Arms in a rejoicing Poſture (13). The Poets generally introduce her in Company with the moſt ſhining Virtues (14). And *Virgil* repreſents her as the common Wiſh of Mankind (15). And *Claudian* has compos'd her Panegyrick in a very diſtinguiſh'd Manner. Sometimes ſhe appears like a Matron holding a Bunch of Ears of Corn, and crown'd with Olive, or Roſes. Her Symbol was the *Caduceus*, or *Mercury*'s Rod.

The Goddeſs *Concordia*, or *Concord*, was another Divinity of the *Romans*. At the Requeſt of his Mother *Livia*, Widow of *Auguſtus*, a Temple was dedicated to her by *Tiberius* at *Rome*. She had ſeveral other magnificent Temples, in one of theſe were depoſited the rich Spoils of the Temple of *Jeruſalem*.

Virtue and *Honour* had their Temples at *Rome*. That to *Virtue* was erected by *M. Marcellus* (16), and was the only Paſſage to the Temple of *Honour*, to ſhow that worthy Actions were the true Foundation of laſting Fame. The Sacrifices to Honour were performed by the Prieſts bare-headed.

Virtue was repreſented like an elderly Matron ſitting on a

(12) Begun by *Claudius*, and finiſh'd by *Veſpaſian*.
(13) The Legend of this Medal, which was ſtruck by *Veſpaſian* on the Conqueſt of *Judæa*, is *Paci Orbis Terrarum*. On a Medal of his Son *Titus*, ſhe is ſeen with a Palm in one Hand and a Sceptre in the other, the Inſcription *Pax Æterna*.
(14) *Horace* Carmen Sec. 57.
(15) Æneid XI. 362.
(16) Son to *Auguſtus*.

ſquare Stone, in antient Medals they appear jointly. However, upon ſome Medals of *Gordian* and *Numenian*, ſhe is found in the Figure of an old Man with a Beard. *Plautus* (17) alſo mentions Virtue among the Number of the Gods.

Fides, or Faith, had a Temple near the *Capitol*, founded by *Numa Pompilius*. No Animals were offer'd, or Blood ſpilt in her Sacrifices; during the Performance of her Rites her Prieſts were cloathed in white Veſtments, and their Heads and Hands cover'd with Linnen Cloth, to ſhew that Fidelity ought to be ſecret. The Symbol of this Goddeſs was a white Dog, and *Virgil* gives her the Epithet of *Casta*, or Spotleſs (18). By the Poets ſhe is generally an Attendant of the *Golden Age*. "The Antiquaries are of Opi-"nion, ſays the Abbe *Banier*, that a Figure where two "Women are joining Hands, repreſents this Goddeſs, "which he adds, is not improbable, ſince in this Manner "mutual Faith is uſually plighted (19).

Hope is another of the Paſſions deify'd by the *Romans*. She had a Temple in the Herb-Market, which was conſum'd by Lightning. On Medals ſhe appears in a ſtanding Attitude, with her left Hand holding up lightly her looſe Robes, and leaning on her Elbow; in her right ſhe has a Plate, on which is placed a *Ciborium* (or Cup) faſhion'd like a Flower, with this Inſcription, *Spes*, P. R. [The Hope of the *Roman* People] (20). In the modern Statues and Paintings, her Characteriſtick is a *Golden Anchor*.

Piety [or filial Affection] had a Chapel at *Rome*, conſecrated by the *Duumvir Attilius* on a remarkable Occaſion: "A Man being ſentenc'd to hard Impriſonment, his Daugh-"ter, who was then a Nurſe, daily viſited him, and was "ſtrictly ſearch'd by the Jailor to ſee ſhe brought no Food "to the Priſoner. At laſt a Diſcovery was made, that ſhe

(17) Prologue to *Amphitrion*.
(18) Æneid I. 292.
(19) *Banier*'s Mythology, vol. III. p. 131.
(20) The Reverſe is a Head of *Adrian*.

ſupported

" ſupported him with her Milk. This Inſtance of *Piety* " gain'd her Father's Freedom. They were both afterwards " ſupported at the publick Expence, and the Place was " conſecrated to this Goddeſs *(22)*." This Deity is repreſented on Medals.

Pudicitia, or Chaſtity, was honour'd at *Rome* under two Names. In the Temple of *Pudicitia Patricia*, none were admitted but Ladies of noble Birth. *Virginia* the Daughter of *Aulus* having married a *Plebeian*, ſo offended theſe, that they excluded her their Aſſemblies: *Upon* which *Virginia* calling a Meeting of the *Plebeian* Matrons, dedicated a Chapel to this Goddeſs by the Name of *Pudicitia Plebeia (23)*. Her Speech on this Occaſion was truly great. " I dedicate " *(*ſays ſhe*)* this Altar to *Pudicitia Plebeia*, and deſire you will " adore *Chaſtity*, as much as the Men do *Honour*; and I wiſh " that this Temple may be frequented by purer Votaries (if " poſſible) than that of *Pudicitia Patricia*. In both theſe " Temples no Matron was permitted to Sacrifice unleſs " ſhe had an unblemiſh'd Character, and was but once " married." In Medals this Deity is repreſented under the Figure of a Woman veil'd, pointing with the fore Finger of her Right-Hand to her Face, to ſignify that ſhe had no Reaſon to bluſh.

Mercy or *Clemency* had an Altar at *Athens*, erected by the Kindred of *Hercules (24)*. At *Rome* was a Temple dedicated to the *Clemency* of *Cæſar (25)*. Both the *Romans* and *Greeks* gave the Name of *Aſylum* to the Temples each had erected to this Goddeſs *(26)*.

*Truth (*according to *Plutarch)* was the Daughter of *Saturn* and *Time*, and the Mother of Virtue, and was repreſented

(22) *Pliny*'s Nat. Hiſt. Lib. VII. cap. 36.

(23) All Matrons who married but once, were honoured with the *Corona Pudicitiæ*, or Crown of Chaſtity.

(24) Becauſe they dreaded the Reſentment of *Euryſtheus* whom *Hercules* had aſſiſted in his Life.

(25) This Temple was built by a Decree of the Senate after the Death of *Julius Cæſar*.

(26) Serv. in 8 Æn.

as a beautiful young Virgin of a proper Stature modeſtly clad in a Robe, whoſe whiteneſs reſembled that of the Snow. *Democritus*, to give an Idea of the Difficulty of her being found, ſays that ſhe is conceal'd in the Bottom of a Well.

Liberty, was ſo much the Delight of the *Romans*, that it was but natural for them to imagine her a Goddeſs, and to conſecrate to her Temples and Altars. She was repreſented in the Form of a Virgin cloathed in White, holding a Sceptre in her Right-hand, and a Cap in her Left.

Good Senſe, or Underſtanding [*Mens*] was honour'd with an Altar in the *Capital*, by *M. Æmilius*, and *Atilius* the Prætor erected her Chapel.

Fauſtitas, or the publick Felicity and Welfare, had many Altars, and was ador'd both by the *Greeks* and *Romans*; the former honour'd this Goddeſs under the Names of *Endaimonia* and *Macaria*. The *Athenians* conſulting an Oracle on the Succeſs of a Battle, were inform'd, that they ſhould win the Victory, if one of the Children of *Hercules* would ſubmit to a voluntary Death; on this *Macaria*, one of his Daughters, kill'd herſelf, and the *Athenians* becoming victorious, paid her Adoration under the Name of Felicity. She was repreſented in Painting, as a Lady cloath'd in a Purple Veſtment trimm'd with Silver, ſitting on an Imperial Throne, and holding in one Hand a Caduceus, and in the other a Cornucopia.

Victory, was honour'd by ſeveral Nations as a Goddeſs, according to *Heſiod*, ſhe was the Daughter of *Styx* and *Pallas*; ſhe was painted by the Ancients in the Form of a Woman clad in Cloth of Gold, and is repreſented on ſome Medals with Wings, flying through the Air, holding a Palm in one Hand, and a Lawrel Crown in the other; in others ſhe is to be ſeen ſtanding upon a Globe, with the ſame Crown and Branch of Palm.

The Goddeſs *Salus*, or Health, had a Temple at *Rome near the* Gate, from thence call'd *Porta Salutaris*, and as the *Bleſſings* ſhe beſtows are known to all, ſo no doubt but ſhe had

had a great Number of Votaries. She was repreſented by a Woman ſitting on a Throne, and holding a Globe in her Hand. Near her ſtood an Altar, with a Snake entwin'd round it. In this Temple was perform'd the *Augurium Salutis*, a Ceremony which *Auguſtus* reviv'd from Deſuetude. It was a Day ſet apart annually, for enquiring of the Gods by Divination, whether they would allow the People to pray for Peace? On this Day the *Roman* Armies were forbid to march or engage. It is worthy of Remark, that the Prieſts of this Temple had arrogated to themſelves the ſole Privilege of offering Supplications for the Health of every individual, as well as for the State.

The *Good Genius* was ador'd by the *Greeks*, and, according to *Pauſanias*, had a Temple in the Road leading to Mount *Mænalus*. At the Cloſe of Supper a Cup was always offer'd him of Wine and Water, and call'd the *Grace-Cup*.

Wealth has ſuch an Influence on the Affairs of Life, that it has in all Ages been the Object, if not of publick Worſhip, yet of ſecret Idolatry. Thus the *Romans* erected *Pecunia*, or Money, a *Goddeſs*. *Menander* wittily obſerves on this Subject; "That if you can poſſeſs this Deity, you may "aſk and have what you pleaſe: Even the Gods themſelves "ſhall be at your Devotion."

Silence, was amongſt the *Romans* both a Male and Female Deity, by the Names of *Harpocrates* and *Angerona*. The former was repreſented by the Figure of a Youth crown'd with an *Egyptian* Mitre, having in one Hand a *Cornucopia*, and the Finger of his Right-hand touching his Lip, as commanding Silence. The *Romans* borrow'd theſe Images from *Egypt*, but quite miſtook their real Meaning. The firſt was the *Horus*, or emblematical Statue, which denoted the Peace or Repoſe of Winter. The *Cornucopia* ſignify'd Plenty, and the Poſture of the Finger denoted the Moderation and Temperance neceſſary to enjoy the Bleſſings of Providence in a right Manner. This Figure they call'd, agreeably to its

Deſign,

Deſign, *Harpocrates* (27), or the Eſtabliſhment of civil Polity. The Feſtival which accompanied its Expoſition, was call'd *Pammilla* (28), which leaves no Doubt of its true Signification.

The *Iſis* which appear'd at the *Neomenia* in *December*, the *Egyptians* call'd *Angerona* (29), expreſſive of its Intention. But the *Greeks* and *Romans*, who took all theſe Emblems in the literal Senſe, adapted them to their own Taſte, and ſo made theſe two Figures, the *God* and *Goddeſs* of *Silence*.

Nor were theſe the only viſionary Deities erected by the Heathens. *Fear* had its ſhare in making new Divinities (30) as well as *Hope*, and Diſeaſes, Calamities, and even Vices were honoured, with a View of averting their Viſitation, or allaying their noxious Influences. Thus *Febris*, or the Fever, had her Altars at *Rome* (31) *Hoſtilius Tullus* vow'd a Temple to the Goddeſſes *Terror* and *Paleneſs* (32). *M. Marcellinus* after eſcaping a Storm near *Sicily* built a Chapel to the God *Tempeſtas*, without the Gate of *Capena*, And *Poverty* and *Art* were both deify'd by the People of *Godara*, becauſe Neceſſity is the Mother of Invention. *Envy* was a Goddeſs whoſe Perſon and Abode are inimitably deſcrib'd by *Ovid* (33).

Calumny had an Altar erected to her by the *Athenians*. We have a very remarkable Picture of this miſchievous Goddeſs, as drawn by the Hand of the great *Apelles*. *Credulity*, repreſented by a Man with large open Ears, invites this Deity to him extending his Hand to receive her. *Ignorance* and *Suſpicion* ſtand juſt behind him, *Calumny* (the principal Figure

(27) From *Creto*, Care, or *Carta*, a City; and *Repa*, comes *Harpocrates*, the civil Conſtitution or Polity.

(28) From *Pa*, the Mouth; and *Mul*, to circumciſe, is form'd *Pammilab*, or the due Government of the Tongue.

(29) From *Hangoren*, the Barn-floor, is deriv'd *Hangerona*, or the Harveſt got in.

(30) ——— *Primos in orbe Deos fecit Timor.*

(31) *Cicero* de Nat. Deor. Lib. III. de Legib. Lib. II.

(32) In a Battle between the *Romans* and *Veientes*, in which the Victory was long doubtful.

(33) *Metam.* Lib. II. 762.

of

of the Piece) appears advancing, her Countenance ruffled with Paſſion, holding in her Left-hand a lighted Torch, and with her Right dragging along a Youth, who lifts up his Hands as ſupplicating the Gods. Juſt before her goes *Envy* pale and ſquinting. On her Right Side are *Fraud* and *Conſpiracy*. Behind her follows *Repentance* with her Cloaths torn and looking backwards on *Truth*, who ſlowly cloſes up the Rear (34). *Contumely* and *Impudence* were alſo honour'd by the *Athenians* under the Figure of *Partridges*, which is eſteem'd a very bold Bird. *Diſcord* is repreſented as a Goddeſs by *Petronius Arbiter*, whoſe Deſcription of her is worthy ſo maſterly a Pencil. *Virgil* has given us a Picture of *Fury*, a Deity much of the ſame Stamp.

(34) *Lucian.*

A

DISSERTATION

ON THE

THEOLOGY of the HEATHENS.

THERE is perhaps no one Subject, which has occaſion'd a greater Variety of Opinions than the Original of Idolatry; or in other Words, the Foundation on which the Pagans erected their Syſtem of Theology, and rais'd that Multiplicity of fabulous Divinities which overſpread the Earth. The general Notion which has prevail'd on this Head is, that Mankind by Degrees deviating from the Worſhip of the true God, directed their Adoration to the great Luminaries of Heaven, and becoming in Proceſs of Time more groſsly corrupted, degenerated into the Veneration of Idols and Deities of their own Creation. But the true Source of Idolatry ſeems rather to be the Abuſe of the Language of Aſtronomy, and of thoſe Memorials left to preſerve the antient Purity of Religion, which were by Avarice and Ambition perverted to Ends quite contrary to the Deſign of their Inſtitution.

Nothing has more puzzled the Learned than the Conformity found in ſeveral Particulars, between the Rites of the *Hebrews*, (the choſen People of God) and thoſe of the Neighbouring Nations plunged in the groſſeſt Idolatry. This Reſemblance manifeſtly appeared in their aſſembling in ſome eminent or diſtinguiſhed Place, to praiſe God, to offer him Bread, Salt, and the firſt Fruits of the Earth, with Thanks for his Bounty; to ſacrifice Victims, and eat *in common* of the Fleſh; and to join Songs and Inſtruments

of

of Muſic to heighten the Solemnity. It was alſo cuſtomary, both with the *Hebrews* and the Heathens, to bury their Dead with Reſpect, and to meet on certain Days near their Tombs to praiſe God and commemorate their Virtues.

To ſolve this Difficulty the generality of Writers ſuppoſe, that in theſe Caſes the Pagan Religion only copied the true. But how improbable this Conjecture is, will appear, from a due Conſideration, how ſeparated as it were from, and how contemptible the *Hebrews* were, to all other Nations; and conſequently how unlikely it is, they would borrow any Part of their ceremonial from them. Add to this, that it appears from a Multitude of Proofs, that theſe Cuſtoms of Idolatry were prior to *Moſes*, and the Inſtitution of the *Jewiſh Theocracy*. This laſt Point has led ſome learned Men (1) into the other Extreme of aſſerting, that the *Hebrews* took thoſe religious Ceremonies from the *Egyptians*, only changing their Object by adapting them to the Worſhip of the true God. But this Opinion is equally deſtitute of Foundation, ſince we find nothing more expreſsly prohibited by the *Moſaic* Law, than the *Jews* having any Correſpondence in religious Matters with the Nations round them. Beſides, this great Legiſlator ſeems to grant it as a Thing generally known, that the Worſhip of one God ſubſiſted long before his Time amongſt the antient Patriarchs.

This Conformity therefore, if duly examined, will lead us to the Truth. When the antient World periſhed by the general Deluge, *Noah* preſerv'd with his Family, re-eſtabliſh'd the Worſhip of the true God. On his coming out of the Ark we find him offering a Sacrifice of Thankſgiving, a Ceremony he had undoubtedly receiv'd from his pious Anceſtors, and which appears ſo early as in the Sacrifice of *Abel*. The Patriarchs long before *Moſes* bury'd their Dead with peculiar Honour; and we find *Jacob*, in Gratitude for a divine Revelation, erecting a Stone and pouring Oil on it,

(1) Sir *John Marſham* in his Canon. Chronic. or Rule of Time.

a Practice he took from the Heathen Nations. This ſhows evidently, that theſe Cuſtoms proceeded from the common Fathers of Mankind.

Amongſt the Inſtitutions which *Noah* left his Poſterity, was the *Neomenia*, or Aſſemblies appointed to praiſe God at the Return of the New Moon (2). Now this Rite he had receiv'd from his Anceſtors. In the Conſtitution of the antediluvian World, the Earth preſented its Equator conſtantly to the Sun, whence the Days and Nights were always equal, the Air free from any violent Agitation, was always unclouded and ſerene, and the Earth by Means of conſtant Dews enjoy'd a perpetual Spring. Now as the Sun never varied in his Place of Riſing or Setting, Men were obliged to regulate their religious Meetings, as well as civil Affairs, by the Phaſes or Changes of the Moon. This Cuſtom *Noah* convey'd to his Deſcendants; ſo that it is no Wonder if it became common to the *Hebrews*, and the [illegible] Heathen Nations round them.

To the ſame Origin we may aſcribe the Invention of the *Zodiac*, which became in proceſs of Time an additional Cauſe of Idolatry. The vertical Signs of *Cancer* and *Capricorn*, according to *Macrobius* (3), were denominated from hence. The *Crab* being an Animal who walks backwards or obliquely, ſeem'd a proper Emblem of the Sun, who arriving at this Sign begins his Retrogradation: The *Wild-Goat* on the contrary, whoſe Cuſtom is to feed as he climbs, or aſcends the Hills, was choſen to denote the Sun, who on coming to this Point of the Heavens, quits the loweſt Part of his Courſe to regain the higheſt. The *Ram*, the *Bull*, and the *Two Kids* (4), gave their Names to the three celeſtial Houſes, through which the Sun paſſes in Spring. This diſ-

(2) After the laſt Creſcent, and when the Moon in Conjunction ceas'd to appear, the People went up to ſome high Place, the better to perceive her new *Phaſes*, after which they ſacrificed.

(3) *Saturnalia*, Lib. I. cap. 17.

(4) *The Orientals* call'd the Sign *Gemini*, by the Name of the *Two Kids*; *but the Greeks* gave it the Name of Dioſcuri, from Caſtor and Pollux.

tinguiſh'd

tinguiſh'd the different Kinds of young Cattle which increas'd their Flocks during that Seaſon, as they ſucceeded each other, the Lambs appearing firſt, the Calves next, and the Kids laſt. They choſe two of theſe latter on account of the peculiar Fruitfulneſs of the Goat, which generally bears Twins. With regard to the Summer, the Fury of the *Lion* juſtly expreſs'd the Heat of the Sun on his leaving *Cancer*. The *Virgin* crown'd with Ears of Corn was an Emblem of the Harveſt (5), uſually ended about that Time. Nothing could better denote the Equality of Days or Nights under the autumnal Equinox, than the Ballance [*Libra*]. The Diſeaſes conſequent upon the Fall of the Leaf, were characteris'd by the *Scorpion*. The Chaſe of wild Beaſts, which was annually obſerv'd about that Time, was not improperly diſtinguiſhed by [*Sagitarius*], or a Man on Horſeback, arm'd with a Bow and Arrow. *Aquarius* typify'd the Rains of Winter; and the two Fiſhes [*Piſces*], bound together, or inclos'd in a Net, indicated the Seaſon for Fiſhing, which is always beſt at the Approach of Spring.

Nothing could be at once more ſimple and uſeful than this Diviſion of the Sun's annual Circuit into twelve equal Portions, expreſs'd by ſo many viſible Signs or Symbols, which ſerv'd to regulate the Seed-time, Mowing, Harveſt, Hunting, Fiſhing, and other important Employments of the Year, Theſe rude Delineations of the celeſtial Houſes probably gave Birth to Painting. But then theſe Images preſented to the Mind a Meaning very different from the Idea they convey'd to the Eye.

It is probable that *Cham*, and ſuch of his Children who firſt ſettled in *Egypt*, brought with them the aſtronomical Invention or Diviſion of the Zodiac, and attempted to carry on their Tillage and rural Huſbandry according to the Seaſons and Methods uſed in the Countries from whence they

(5) They nam'd this Figure *Ergone*, or *Erigone*, which ſignifies the red Colour. See *Daniel*, ch. v. ver. 7.
Rubicunda Ceres *medio ſuccidítur æſtu.*

had

had removed. The Land being ſandy and dry, they ſow'd in Spring, and ſoon ſaw, with Pleaſure, a verdant Crop riſe and give Hopes of a plentiful Harveſt. But in *April* or *May* a peſtilential South Wind blaſted their Expectations. Not diſcouraged they tried to repair their Loſſes by a ſecond Ploughing and Sowing, and as the ſucceeding northerly Winds temper'd the Air, every Thing ſeem'd again promiſing. But as the Harveſt was juſt ready to be got in, the Weather dry, and no Appearance of Rain, they beheld with Aſtoniſhment the *Nile* overflow its Banks, and lay all their Fields under Water. The Obſervation of this annual Flood ſoon taught the new Comers Experience. They carefully marked the celeſtial Signs, which were the Fore-runners of the Rivers Increaſe, in order to take the proper Meaſures for their own perſonal Security, and for ſowing as ſoon as the Waters ſhould abate.

They remarked, in Conſequence of this, that the *Eteſian* Winds always blew regularly from the North, juſt about the Sun's Entry into the Sign of *Cancer* (6), and that the Flood ſoon ſucceeded. This Wind therefore became an infallible Sign with them, and they expreſs'd it by the Image of the Hawk with her Wings expanded, not only becauſe of the Reſemblance in general between the Swiftneſs of Birds, and the Rapidity of the Winds (7); but alſo becauſe this Bird in particular was ſeen to accompany theſe Northerly *Eteſian* Breezes (8).

But as the annual Inundation varied each Year a few Days, either ſooner or later, and as it was neceſſary to obſerve as exactly as poſſible the Moment of its Approach, in

(6) Theſe annual Winds driving the Vapours and Clouds ſouthward to *Ethiopia*, where they are condenſed by the high Mountains, and deſcend in Rains, are the real Cauſe of the *Nile*'s overflowing, though probably the antient *Egyptians* were ignorant of this.

(7) The Scripture in more Places than one repreſents the Almighty as riding on the Wings of the Wind. See *Pſalms* xviii. 10, *&c. &c.*

(8) Does the Hawk (ſays *Job*) by thy Wiſdom ſhake off her old Feathers, *to get rid of* them and ſtretch her Wings towards the South? xxxix. 26.

order

order to make the neceſſary Preparations for ſecuring themſelves with their Cattle and Effects on the higher Grounds, they took Notice of a particular luminous Star (9), which at this critical Juncture appeared on the Horizon a little before Sun-riſe, and was not only the ſure Mark of that great Luminary's paſſing under the Conſtellation of *Leo*, but alſo the preciſe Token of the Commencement of the Inundation. This Star from its great Uſefulneſs they call'd *Thaaut* or *Thot*, (the Dog) and *Anubis* or *Hannobeach*, (the Barker or Monitor) as alſo ſimply *Sihor* (10) which is the Name of the River *Nile*. The Southerly Winds which preceded the Decreaſe of the Waters, were repreſented by the *Whoop*, which at that Seaſon reſorts from *Nubia* and *Numidia* into *Egypt*, to feed on the Worms and Inſects left in the Mud or Slime which covers the Plains, and impregnates them with that Fertility, which renders their Country the Garden of the World. This figurative Symbol expoſed to the Eyes of the People, was the Indication for getting ready their Corn, ſurveying their Grounds, and beginning the Seed-time or Sowing.

The Conveniency of theſe Emblems occaſion'd their being multiplied; and as this Hieroglyphick Kind of Writing by Birds and Animals ſtruck the Eye, and was in its firſt Inſtitution readily underſtood, ſo in order to preſerve and improve it for the publick Uſe, a certain Society, or Company of Men, were appointed to ſtudy the Heavens, and obſerve the Motions of the celeſtial Bodies. Theſe were lodged in a Tower, call'd the *Labyrinth* (11), and had committed to their Care the Conſervation of the Characters and Symbols uſed to point out to the People the general Regulations, or particular Duties proper to each Seaſon.

(9) It was ſeen juſt before the Dawn of Day, which ſoon obſcur'd its Luſtre.

(10) From hence the *Greeks* took their Name Σείριος and the *Latins* *Sirius*, by which Apellation we now call the Dog-Star.

(11) From *Biranta*, with the Article comes *Labyranta*, the Tower or Palace. See *Chronicles* xvii 12.

Thus

Thus we ſee that in its primitive Formation, nothing could be more ſimple than the *Egyptian* Religion. It was in effect the ſame with that of *Job* and *Jethro* in *Arabia*, that of *Melchiſedeck* and *Lot* in *Canaan*; and that of *Abimelech* in *Paleſtine*. It was the Faith of *Noah* and his Sons, who firſt repeopled the Earth. It conſiſted in adoring the Supreme Creator of all Things, in Works of Juſtice and Mercy, in Induſtry and Temperance, in treating the Dead honourably, and the Hopes of a future Reward. The Figures expoſed to the Sight of the People, were ſo far from being myſterious, that they were meant only to remind them of theſe important Duties, and by that Means inculcate their Practice, and ſecure the Peace and Happineſs of Society.

But as ſoon as the Vulgar began to miſtake theſe expreſſive Emblems for real Objects and Perſons, they began to change both their Language and Practice. No longer underſtanding their true Meaning, they exchanged their *Moral* for an Hiſtorical Senſe. The *Oſiris*, the Emblem of the firſt Enlightner and Mover; the *Iſis*, the Mark of that bountiful Nature which is the Mother or common Parent of all Creatures; the *Horus* (12), or beloved Child expreſſive of Agriculture and Huſbandry; and the *Anubis*, or celeſtial Meſſenger, from *Signs*, became ſo many real Divinities, who delighted to protect *Egypt*, and honour it with their Reſidence. Thus the ſacred Writings or Hieroglyphics, though ſtill preſerv'd by the Prieſts, were explain'd in a new and modern Senſe, ſuitable to the prevailing Taſte of the People, for Fable.

A late ingenious Author, to whom we are indebted for theſe juſt Reflections (13), thinks it probable, that the *Egyptian* Prieſts, who kept the Key of theſe ſacred Writings, or Hieroglyphicks, at firſt endeavoured to ſtem the Torrent of

(12 From *Hores*, Huſbandry, comes *Horos*, the Huſbandman. Hence alſo the ἄρω of the *Greeks*, and the *Aratio*, *Aratrum*, and *Ars* of the *Latins*.

(13) *La Pluche* Hiſtoire de Cieux, vol. I.

Superſtition

Superſtition, by reminding the People of their Error, and recalling them to the Worſhip of the true God; but finding all Attempts of this Kind vain and ineffectual, they gave Way to the popular Notions, and, in proceſs of Time, became zealous Defenders of what they ſecretly could not but condemn. It is natural to think this great Change was effected by Degrees, and that the Eſtabliſhment of *Idolatry* was the Work of ſome Time. In this Manner, while they complied with the popular Language, they privately ſtudied all they could collect of the antient and real Signification of the Symbolical Figures, taking Care to require a profound Secrecy of all whom they initiated or inſtructed in this Kind of Knowledge. By ſuch a Method their religious Learning bore a ſolemn and myſterious Aſpect, without altering any Thing of the common Worſhip or Belief. *Idolatry* reign'd abroad, while Truth was kept confin'd in the Receſſes of their Temples. Thus Things daily degenerated and grew worſe. In all Syſtems of Religion, the ceremonial Part is what is the moſt eaſily ſupported, as it is of no Conſequence to the Paſſions, which it ſeldom affects, and too often indulges. It was quite otherwiſe with Truth, which grew ſtill more and more disfigur'd, in Proportion as Superſtition gain'd Ground. In Proceſs of Time, *Ambition* and *Avarice* led the Prieſts themſelves to approve an Error, which turn'd greatly to their Advantage, and equally tended to flatter the great Views of Intereſt and Power.

Thus have we ſeen that the antient Religion of *Egypt* in its firſt Inſtitution, was only copied from that of *Noah*, and the firſt poſt-*Diluvian* Patriarchs. That the plain and ſimple Doctrines it inculcated were the Worſhip of one ſupreme Being infinitely wiſe, and powerful, and good; the Obſervation of ſtrict Juſtice between Man and Man, the great Foundation of the Peace of Society; the Exerciſe of mutual Charity and Kindneſs; the Cultivation of the Earth, by a juſt Regulation of Tillage and Induſtry; the interring the Dead with Decency and Reſpect; and the Belief of a future

State: All theſe Principles were ſhadowed out to the Eye by ſuitable Figures or Repreſentations, and to theſe were added Emblems expreſſive of the great Change introduced in the Earth by the Deluge, which render'd the Exerciſe of Agriculture both more painful and neceſſary to Mankind than it was before, when the Ground, by the mild Temperature of the Air, and conſtant Preſence of the Sun, was as it were ſpontaneouſly fertile, and the Mother of a genial Abundance.

Nor was it in *Egypt* alone, that theſe *Veſtigies* of the primæval Faith, and the Worſhip of the true God were preſerv'd. "The *Magi*, or antient *Perſian* Philoſophers, accordingly to the Teſtimony of the beſt Hiſtorians (14), had neither Statues nor Altars. They ſacrificed on the higheſt Mountains (15), and uſed neither Libations nor Muſic, nor hallow'd Bread. They offer'd the Victims crown'd; after which the Prieſt dividing it in ſmall Portions, they ſhared it in common, leaving no Part, for (as they ſaid) God deſired only the Soul of the Victim (16)." Indeed they worſhipped the Fire, which they regarded as the moſt perfect Emblem of the Divinity; and we find this magnificent Symbol was in great Veneration through all the Eaſt. On the ſame Account they honour'd the Sun, Moon, and Stars; but this was only, as they conſider'd them the Images or Symbols of the ſupreme Being or original Cauſe of all Things, whom they call'd *Oromazes*, and of whom *Zoroaſter* (as quoted by *Euſebius* (17), has given a ſublime Deſcription: "God, ſays he, the firſt of all incorruptible Beings, eternal and unbegotten; he is not compounded of Parts; there is nothing equal to him or like him: He is the Author of

(14) *Herodotus. Clio*, Lib. I. Sect. 131. *Strabo*, Lib. XV.

(15) It was probably to prevent the Abuſe of this Cuſtom, in itſelf innocent, that *Moſes* ſo ſeverely interdicts even the worſhipping the true God upon high Places.

(16) The Orientals, fond of the Doctrine of Tranſmigration, believed the Victim animated by a criminal Soul, whoſe expiatory Pains were completed by the Sacrifice.

(17) *Preparat. Evangelica*, Lib. I.

"all

"all Good, and entirely uninfluenc'd by Paſſions; the moſt "excellent of Beings; the wiſeſt of all intelligent Natures; "the Father of Equity, the Parent of good Laws; ſelf-in-"ſtructed, ſelf-ſufficient; and the firſt Former of Nature."

If we believe the *Arabian* Writers (18), the *Perſian* Magi were very far from being *Manicheans*, or believing two diſtinct and coeternal Principles of *Good* and *Evil*, as has been aſſerted by an eminent modern Philoſopher (19). The antient *Perſians*, indeed, admitted two inferior Divinities, *viz.* the Goddeſs *Mythra*, and the God *Mythras*, who, according to them, were the firſt Emanations of the divine Being, or the firſt Productions of his Power (20). They alſo aſſerted a wicked Spirit, call'd *Arimanius* (21), whom they regarded as the Author or Principle of all Moral Evil, and who for his Pride and Ambition was hurl'd from the celeſtial Manſions (22). This Idea was agreeable to the *Python* or *Typhon* of the *Egyptians*, and the War of the Giants againſt *Jupiter* celebrated by the *Greek* and *Latin* Poets. In ſhort, the three principal Attributes, or Views under which the eternal or ſupreme Eſſence preſents itſelf to the Mind, are *Power*, *Wiſdom* and *Goodneſs*, without the two *laſt*, the firſt would be infinite Tyranny; without the *firſt* and *laſt* the *ſecond* would be limited and fail of its End, and without the *laſt*, the two former would, inſtead of being beneficial, become deſtructive. Thus we find the *Egyptians* and *Chaldæans* agreeing exactly in their Repreſentations of the ſupreme Being, ſhadowed under the Characters of *Oſiris* or *Oromazes*, the firſt Principle or Source of all Exiſtence; the Goddeſs *Iſis* or *Mythra* the Emblem of the ſupreme *Wiſdom* or *Underſtanding*,

(18) See *Pocock*'s *Greg. Abulph.* and *Hyde*'s *Shabriſtani.*

(19) *Bayle*'s Dictionary. See the Article *Zoroaſter.*

(20) They ſay *Oromazes* produced the Goddeſs *Mythra*, the original Mother, the living Image of his Beauty, who preſented him with the Ideas of all Things, which he gave to the God *Mythras*, to form the World by.

(21) The chief of the *Syngas*, or rebellious Spirits, whom he ſeduc'd to diſturb the univerſal Harmony, and involv'd in the juſt Puniſhment of his Crime.

(22) *See Ramſay's Cyrus*, Book II.

and the God *Orus* or *Mythras*, their beloved Son, the Symbol of that *Goodneſs*, which viſibly appears impreſs'd on Nature, and diffuſes itſelf through all the Creation. The *Jupiter*, *Minerva*, and *Apollo* of the *Greeks* and *Romans*, were only copied from theſe Originals (23).

This is evident from the Teſtimony of their Poets and Philoſophers. We find *Orpheus* the Founder of the *Greek Theogony*, ſo exactly agreeing with *Zoroaſter* in his Definition of the ſupreme Being, that it is evident they drew their Notions from the ſame Source, and that under the firſt Objects of Idolatry, the true Religion, or the Worſhip of one ſovereign Exiſtence, was plainly ſhadowed out. *Ovid*, to put his *Chaos* in Motion, is forced to uſe the Interpoſition of a God (24). But here it is proper to obſerve, that the *Greek* and *Roman* Theology, though borrow'd from the *Oriental*, was much more imperfect, and ſeem'd to lean more to the *Manichæan* Scheme. This was owing to the Licenſe of their Poets, who, in order to give Scope to their Imagination, diſguis'd the *Eaſtern* Traditions with new Embelliſhments, till they peopled the Realms of Fiction with innumerable Deities of all Ranks, Ages, Sexes, and Orders.

However, if we read *Homer* and *Virgil*, (the two Princes of the *Claſſic* Writers) we ſhall find them conſonant in theſe three great Principles. 1. "That there is a ſupreme Being, "the Father of Gods and Men, and the Architect of the "Univerſe. 2. That all Nature is full of ſubordinate Spi-"rits, who are his Servants or Miniſters. And, 3. That

(23) Out of this tripartite Symbol, or Groupe, the Heathens compos'd that multiplicity of Gods and Goddeſſes which crowded their Mythology. Thus *Oſiris*, *Serapis*, *Oromazes*, *Jupiter Olympius*, *Saturn*, *Cælus*, *Neptune*, *Pluto*, are only different Names for the ſupreme, or ſelf-exiſtent Being. The Goddeſſes *Iſis*, *Mythra*, *Juno*, *Cybele*, *Veſta*, *Rhea*, *Venus Urania*, *Minerva*, *Diana*, *Luna*, and *Proſerpine* all ſignify, that divine Wiſdom, which is as it were the Emanation of infinite Power, and which plann'd the univerſal Syſtem. Laſtly, *Anubis*, *Orus*, *Mercury*, *Apollo*. *Æſculapius*, *Pan*, *Hercules*, and *Jupiter* the Conductor, are but different Names expreſſive of that *Goodneſs*, which carried this wonderful Scheme into Execution, and ſtamp'd the viſible Marks of Grace and Happineſs on the Whole.

(24) *Ovid* Metam. Lib. I. in Incipio.

"the

" the Good and Evil *Genii*, who dwell in the Elements, are " the Cauſes of the Good or Ill, Virtue or Vice, Knowledge " or Ignorance, which prevail in the World." *Æſchylus (25)* and *Sophocles (26)* confirm the *firſt* Point by two very remarkable Paſſages, and are corroborated by the Teſtimonies of *Plautus (27)* and *Horace (28)*. *Cato*, in *Lucan*, ſpeaks *(29)* the ſame Language; and theſe Inſtances leave no Room to doubt, that the Voice of Nature agreed with antient Tradition in pointing out Truth to the Heathens, though ſurrounded with the Miſts of Error.

If we proceed next to an Examination of the *Greek* and *Roman* Philoſophers, *Thales* the Founder of the *Ionic* School *(30)*, according to the Fragments of him tranſmitted to us by the moſt authentic Writers, entertain'd not only very

(25) " There is one unknown Being, exalted beyond, and prior to all " others. He is the Author of all Things above and below. He is the " *Life*, the *Light* and the *Wiſdom*, which three Names expreſs only one " and the ſame Power, who drew all Beings viſible and inviſible out of " nothing."

(26) " O Father and King of Gods and Men, why do we miſerable " Mortals fancy we either know or can do any Thing? Our Fate depends " on thy &c. *Euripides* ſupp. Act. III.

" It is not to any mortal Nature, that Laws owe their Origin; " they derive their Birth from Heaven, and receive their Sanction from " thence; *Jupiter Olympius* is their Father. *Sophocles* Œdipus.

(27) *Plautus* introduces an inferior God talking thus: " I am a Denizen " of the celeſtial City, govern'd by *Jupiter* the Father of Gods and " Men. He commands the Univerſe, and ſends us over the World to " examine the Conduct and Actions of the Piety and Virtues of Mankind. " In vain do Mortals endeavour to bribe him with Oblations and Sacrifices. " They loſe their Pains, for he abhors the Worſhip of the Impious.

(28) *Quid prius dicam ſolitis Parentis*
Laudibus; Qui res hominum ac Deorum
Qui mare & Terras, variiſque Mundum
Temperat Horis?
Unde nil majus generatur ipſo,
Nec viget quicquam ſimile aut ſecundum. *Horat.* Lib. I. Ode XII. 13.

(29) See *Lucan*, Lib. VI.

(30) " GOD is the moſt antient of all Beings, the Author of the Uni- " verſe, without Beginning or End; from whoſe ſight nothing can be " conceal'd. Fate is nothing but the immutable Reaſon and eternal " Power of his Providence," The ſame Philoſopher calls the ſoul " *A* " *ſelf-moving Principle*, a Definition that implys both its being Immortal " and Immaterial."

ſublime

ſublime Notions of the ſupreme Being; but had a right Idea of the Nature of the human Soul. *Pythagoras* talks on this important Subject in the moſt noble and philoſophical Manner: "GOD (ſays he) is neither the Object of Senſe "nor ſubject to Paſſion; but inviſible, purely intelligible, "and ſupremely intelligent. His Body is like the *Light*, "and his Soul reſembles *Truth*. There is but *one* GOD "only, who is not, as ſome conceive, ſeated beyond the "Orb of the Univerſe, but being every where preſent, he "ſees all the Beings that inhabit his Immenſity. He is the "ſole Principle, the Light of Heaven, and the Father of "all: He produces, orders, and diſpoſes every Thing. "He is the Reaſon, the Life, and the Motion of all "[created] Beings." *Socrates (31)* and *Plato (32)* ſeem to have conceived the firm and well grounded Belief of one Almighty, Omniſcient, and infinitely good Being, who rules, directs, and diſpoſes all Things for the beſt and wiſeſt Ends; and in this they were followed by *Ariſtotle*, Diſciple to the latter *(33)*. Amongſt the *Romans* we find *Cicero*, (the

(31) "If (ſays this divine Philoſopher) the Spirit which reſides in the "Body moves and diſpoſes it at pleaſure, why ſhould not that ſovereign "Wiſdom which preſides in the Univerſe, be able to regulate and order "every Thing as it pleaſes? If your Eye can ſee Objects at the Diſtance "of ſeveral Furlongs, why ſhould not the Sight of GOD pervade all "Things at once? If your ſoul can at the ſame Time reflect upon what "paſſes at *Athens*, in *Egypt* and *Sicily*, why ſhould not the Omniſcient "*Mind* be able to take Care of every Thing, and ſuperintend his own "Works?" *Xenophon* Memorab. Socratis.

(32) "That which preſents *Truth* to the Mind, and which indues us "with *Reaſon*, is the *ſupreme Good*: He is the Cauſe and ſource of *Truth*, "and has *begotten* it like himſelf. As the Light is not the ſun, but flows "from it, ſo Truth is not the firſt Principle, but his Emanation, *Plato* de Republica, Lib. VI.

(33) *Ariſtotle*, the Prince of the *Peripatetic* School, defines GOD thus: "The eternal and living Being, the moſt noble of all Exiſtences, a Sub- "ſtance entirely diſtinct from Matter, without Extenſion, Diviſion, Suc- "ceſſion, or Parts, who underſtands every Thing by one ſingle Act, and "continuing himſelf immoveable, gives Motion to all Things, and enjoys "himſelf in a perfect Bliſs, as knowing and contemplating himſelf with "infinite Pleaſure. As the ſupreme Intelligence, he acts always with "Order, Proportion, and Deſign; and is the Source of all that is good, "*excellent*, and juſt. *Ariſtot.* Metaphyſ. Lib. XIV. cap. 7, and 10.

greateſt

greateſt of their Philoſophers, who liv'd in an Age, in which Sceptiſm was prevalent) though he leans to the *Academic* Side, yet drops ſeveral plain Confeſſions of the Exiſtence of one ſupreme Being (34), a Truth which ſeems engrav'd by the divine Creator on the Hearts of all Men. Nor does *Seneca* (35) neglect to guard us againſt miſtaken Notions of the divine Being, by informing us what he truly is. And that the wiſeſt of the Pagan Philoſophers were unanimous in this Belief of one ſupreme and neceſſarily exiſtent Being, is corroborated by the Teſtimony of St. *Auſtin* (36), one of the moſt learned and venerable Fathers of the *Chriſtian* Church.

We have already obſerv'd, that the *Greeks* and *Romans* receiv'd from *Egypt*, and the oriental Nations, the Knowledge of one ſupreme and true God, though ſhadowed un-

(34) *Tully* deſcribes the Univerſe as a Republick, of which *Jupiter* is the Prince and common Father. "The great Law (ſays he) imprinted in "the Hearts of all Men, is to love the publick Good, and regard the "Members of Society as themſelves. This Love of Order is ſupreme "Juſtice, and this Juſtice is amiable for its own ſake. To love it only "for the Advantages we may reap from it, may be politic, but never "honeſt. It is the higheſt Injuſtice to love Juſtice only for the ſake of a "Reward. In ſhort, the univerſal, immutable, and eternal Law of all "intelligent Beings is to promote the Happineſs of one another, like Chil-"dren of the ſame Father. This immortal Law is a Rule to all Nations, "becauſe it has no Author, but the one only God, by whom it was "form'd and promulgated."

(35) "The Antients (ſays *Seneca*) did not think *Jove* ſuch a Being as we "repreſent him in the *Capitol*, and our other Buildings; but by *Jove* "they meant the Guardian and Governor of the Univerſe, the Maſter and "Architect of this great Machine. All Names belong to him. You are "not in the Wrong if you call him *Fate*, for he is the Cauſe of all Cauſes, "and every Thing depends on him. If you term him *Providence*, you "fall into no Miſtake, for his Wiſdom governs the World. If you ſtile him "*Nature*, you err not, for from him all Beings derive their Origin, and "in him they live and breathe." *Seneca*, Quæſt. Nat. Lib. II.

(36) This Father reduces the polytheiſm of the Heathens to one ſole principle. "*Jupiter* (ſays he) according to the philoſophers, is the Soul of "the World, who takes different Names, according to the Effects he pro-"duces. In the æthereal Spaces he is called *Jove*, in the Air *Juno*, in the "Sea *Neptune*, in the Earth *Pluto*, in Hell *Proſerpine*, in the Element of "Fire *Vulcan*, in the Sun *Phœbus*, in Divination *Apollo*, in War *Mars*, in "the Vintage *Bacchus*, in the Harveſt *Ceres*, in the Foreſts *Diana*, and in "the Sciences *Minerva*: All the Crowd of Gods and Goddeſſes are only "the ſame *Jupiter*, whoſe different powers and Attributes are expreſs'd "by *different* Names."

der

der figurative Names and Images. But about the 50th *Olympiad*, the Philoſophers of *Greece* having loſt much of this traditional Learning, began to lay aſide the antient Doctrine for ſpeculative Refinements. The various Sentiments they entertain'd produced *four* different Sects or Schools. 1. *Anaximander* (37), who liv'd about 600 Years before the *Chriſtian Æra*, was the firſt who attempted to oppoſe the Belief of a ſupreme Intelligence, and to account for the Structure of the Univerſe by a fortuitous Concourſe of Matter. In this Syſtem he was followed and ſupported by *Leucippus*, *Democritus*, *Epicurus*, *Lucretius*, and the other Maſters of the *Atomic* School. 2. *Pythagoras* (38), *Anaxagoras*, *Socrates*, *Plato*, *Ariſtotle*, the greateſt Geniuſes that *Greece* ever produced, all joined to oppoſe this impious Doctrine, and to reeſtabliſh the antient Theology. By obſerving the Motion, Thought, and Deſign which appear'd in Nature, they concluded, that there was a Subſtance diſtinct from Matter, ſince it was endued with none of theſe Properties. Theſe two *Sects* divided *Greece* a long Time, till about the 120th *Olympiad*, *Pyrrho* formed a third Party, whoſe Principles was to doubt every Thing, without ever determining. This new Sect was ſoon reinforced by the *Atomiſts*, who ſaw how convenient it was for their Purpoſe, nor indeed could Errors like theirs even find a better Screen than univerſal *Scepticiſm*. In ſhort, they carried this ſo far, as to diſpute the cleareſt and

(37) He was born at *Miletus*, and ſtudied under *Thales*, about 550 Years before the *Chriſtian Æra*. He firſt invented the *Globe*. He taught that the Gods were mortal, but liv'd long; and that Men were made of Earth and Water. See *Cicero* Quæſt. Academ. IV. 37. and *Ramſay*'s *Cyrus*, p. 170, and following. *Bruno*, *Vanini* and *Spinoſa* only reviv'd the Doctrine of this School with the Addition of ſome new Improvements, and Diſtinctions form'd to amuſe weak Minds.

(38) This great Philoſopher was by Birth a *Samian*, but leaving that Iſland, he travelled to *Egypt*, from whence he removed to that Part of *Italy*, call'd *Magna Græcia*, and became the Founder of the School which bore his Name. He taught the *Metempſychoſis* or Tranſmigration of Souls, and was a ſtrenuous Oppoſer of the Materialiſts or Atomic Philoſophers. *Deſcartes*, *Malbranche*, *Poiret*, *Newton*, *Bently*, *Clarke*, and *Cheyne* have in our Days renew'd the *Platonic* School, by refuting with great Force the *Abſurdities* of *Atheiſm*.

moſt

moſt ſelf-evident Truths, and to treat all the Objects we ſee, and even Life itſelf, as one Series of Illuſion. In fine, about the 130th *Olympiad*, *Zeno* erected the Stoic (39) School, and endeavour'd to reconcile the Atheiſts or Diſciples of *Democritus*, with the *Theiſts* or Followers of *Plato:* This he did by aſſerting, that the firſt Principle was indeed an *infinite Wiſdom*, but that his Eſſence was only a pure *Æther*, or ſubtil Light, diffus'd through all Space, and enlivening all Beings.

It may not be improper to conclude this Part with taking a ſhort View of the Riſe and Progreſs of *Idolatry*. We have had Occaſion in the Beginning of this Eſſay to obſerve, that the true Source of this Evil lay in the Abuſe of the antient Symbolical Writing. The Splendor of the *Sun* (as an ingenious Writer juſtly remarks) never drew the Attention of Man from his Creator. The Wonders or Beauties of *Nature* never corrupted the Heart. Nor did Aſtronomy introduce the Worſhip of the Heavenly Hoſt; but the Caſe really was, that Neceſſity having obliged Men to form Symbols or figurative Repreſentations, to remind them of certain Events, or to direct them in their annual Policy and Labours, the Vulgar by admitting theſe *Hieroglyphic* Characters, without receiving their Senſe, ſwallowed the Poiſon of Error, and forged the Chains of Superſtition, which were to fetter both themſelves and their Poſterity.

But though the Uſe of this Emblematical Writing, ſtruck the Eye, and from the Practice of it in their publick Ceremonies, became daily more extenſive, it was nevertheleſs

(39) *Zeno* was born at *Cittus* in *Cyprus*, and the Father of the Stoic Sect. He taught at *Athens* with ſuch Reputation, that the Citizens preſented him a golden Crown, and erected his Statue in Braſs. He died at 90 Years old.

Of late Years *Hobbes*, *Behmen*, and ſome others, have endeavoured to revive the Stoic Syſtem, by pretending that Extenſion is the Baſis of all Subſtance, that the Soul differs from the Body only as it is more refin'd; that the Spirit is but a rarify'd Body, and a Body a condens'd Spirit, and that the ſupreme infinite Being, though inviſible, is extended by local Diffuſion.

ſubject to a manifeſt Inconveniency, namely, that in Spite of all their Precaution (40) the Figures or Characters multiply'd ſo faſt, in Proportion to the Objects they were invented to repreſent, that it was eaſy to foreſee this Method of expreſſing the Senſe would ſoon become impracticable. This gave Room to a maſterly Genius, (whoſe Name has unhappily been loſt by Time) (41) to correct this Evil, by repreſenting with twenty or twenty-four Letters, the principal Articulations of the Voice neceſſary to form Words, or the Signs of Objects, ſo as to enable Men by a few Characters to raiſe to the Thought a Variety of Objects expreſs'd by ſuitable Sounds.

It is no Wonder if an *Invention* at once, ſo ſimple and uſeful, made a quick Progreſs, and became ſubſtituted in the Place of the former Method; which it render'd in ſome Meaſure uſeleſs. It ſoon ſpread itſelf to the *Arabians*, *Hebrews*, and *Phœnicians* (42), which laſt People, by Means of their extenſive Commerce, communicated it to the *Greek* and other *Weſtern* Nations, who readily adopted it, as eaſy to learn and expeditious to practice. Thus the Symbolical Writing being excluded from common Uſe, became appropriated to the Prieſts and the Learned. It ſtill, however, maintain'd its Authority, being uſed at all religious Feſtivals, and on publick Monuments and Tombs, on which Account it aſſum'd the Name of *Hieroglyphic (43)*, or ſacred, to diſtinguiſh it from the common Writing.

This Change, by Degrees, render'd the Difficulties of underſtanding the Emblematick Characters or Writing, at

(40) This Inconvenience is viſibly ſeen in the *Chineſe* Language, which reſembles the antient *Egyptian* with only this Difference, that its Characters are of arbitrary Inſtitution, whereas the latter were connected to the Objects repreſented by ſome Analogy of Name or Likeneſs: For Inſtance, the *Serpent* ſignify'd Life by an Analogy of Name; the Word *Heva* ſignifying both an *Eel* and *Life*.

(41) Whoever this Benefactor to Mankind was, it is certain he liv'd long before *Cadmus*, ſince this Way of Writing was in Uſe before the Time of *Job* and *Moſes*.

(42) *Cadmus*, who learn'd it in *Phœnicia*, firſt brought it into *Greece*.

(43) *Hieroglyphica* ſignifies *the ſacred Letters*, or ſacred Sculptures.

beſt

beſt obſcure in themſelves, much greater; and made the Study of it ſtill more uncommon. Thus the *Egyptians* loſt Sight of the real Intention of the Symbols repreſented in their publick Aſſemblies. The Ceremonial of Religion ſtill ſubſiſted, but the Spirit of Devotion itſelf was fled. The true Worſhip of God, which conſiſts in Gratitude and Purity of Heart, degenerated into Form and Show, and as they grew attached to theſe external Repreſentations, they forgot their Deſign, and inſenſibly loſt Sight of their Creator. As they grew corrupted in their Morals, this Indifference increaſed; till at laſt Senſe prevail'd, and they ſtupidly miſtook the Figures they ſaw for the true Objects of Adoration. It is not difficult to ſee the fatal Conſequences of an Error of this Kind, and how fertile a Source of Idolatry and Polytheiſm, it was likely to become, as all Kinds of Animals and Plants had their Place in this *Hieroglyphic* Writing, ſo when its Intention was thus perverted, the ſame Animals and Plants aſſum'd a Character of Divinity, and put in for their Share of the publick Worſhip.

It may be objected, that allowing this, it will yet be difficult to account how the Idolatry of the *Egyptians* could extend itſelf to the *Syrians*, much leſs to the *Greeks* and the other remoter Nations of *Europe*, ſince it is known that the *Egyptians* travell'd little, and conſequently had few Opportunities of communicating their Opinions to Strangers. But in Anſwer to this, it is only neceſſary to conſider, that *Egypt* was in the earlieſt Times regarded as the Granary of the World. In barren Years this Country was the Reſource of the Neighbouring Nations, particularly the *Phœnicians*, whoſe narrow Territory was not ſufficient to produce the neceſſary Support for its Inhabitants. The People of *Greece* alſo in Seaſons of Scarcity ſought their Supplies from *Egypt*. All *Foreigners* who reſorted hither, were equally ſtruck with Surprize at the Polity of its Government, the ſocial and mild Temper of the People, the Pomp of their religious *Feſtivals*, and the Plenty of a Country in which it never rained.

rained. The annual Overflowing of the *Nile*, (the Source of this Fertility, and the Cauſe of which was then unknown) was ſo contrary to the common Courſe of Nature, that they thought it miraculous (44). The Natives took Care to improve Sentiments ſo favourable to their Intereſt, by aſcribing theſe ſingular Advantages which diſtinguiſh'd them, to the Protection of their Guardian Deities, and their Approbation of the Worſhip paid them. All this gave Strangers an high Idea of the *Egyptian* Religion, and led them to tranſport into their own Countries, the Symbols or Images of ſuch benevolent and powerful Gods. Thus we ſee it was here the Cup of Idolatry was mingled, which the *Phœnician* Navigation preſented to the remoteſt Nations (45). The Names of the *Deities*, which are all borrowed from their Language, leave no Doubt of this; but then the Senſe of theſe Words (46), which has not the leaſt Relation to real Perſons or Divinities; but is ever expreſſive of ſome uſeful Regulation or important Truth, ſhews plainly, that theſe Figures were only Shadows deſign'd to expreſs, and continue the true Worſhip of *one* GOD, deliver'd down by *Noah* and his Deſcendants to their Poſterity. Thus it was that the ſupreme Being, on Account of the Depravity of their Manners, gave Mankind over to their own Inventions. Men forgot the Heavenly Light to wander in the Miſts of Darkneſs, and blind Superſtition; or, in other Words, (as the Prophet *Iſaiah* finely expreſſes it) *They forſook the Fountain of living Waters, to hew out to themſelves broken Ciſterns that could hold no Water.*

(44) The *Egyptians* repreſented the *Nile* by a Figure of *Oſiris*, or the Sun, with a River flowing from his Mouth. Hence *Homer* calls it Διὸς παῖς Ποταμός, or the *River ſent from God*. See Odyſſ. IV. v. 581.

(45) The *Egyptian* Tongue, no Doubt, differ'd from the *Phœnician*, or that ſpoken in the Land of *Canaan*, though the Grounds of both Languages was the ſame; ſo that they probably differ'd no more than the *Spaniſh*, *French*, and *Italian*, which are all deriv'd from the *Latin*. See a Proof of this in the Article of *Mercury*, under the Note *Anubis*.

(46) See frequent Inſtances of this in the Hiſtory, particularly at the Articles of *Pallas*, *Bacchus*, *Ceres*, and *Venus*.

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The greateſt Part of Mankind were now involved in the groſſeſt Superſtition, which was even carried by ſome Nations to ſuch a Length, as to lead them to think of pleaſing their Gods by ſacrificing their beſt and moſt laudable Affections: For when it was once believed, that Grace and Nature were oppoſite, or in other Words, that their Deity took Delight in the Torture of his Creatures, they endeavour'd to ſooth this malevolent Diſpoſition by human Victims. Thus the *Carthageniani*, the *Gauls*, the *Allemans*, &c. were contented with the Cruelty of ſacrificing Priſoners, or Strangers, while others, as the *Amorites* and *Moabites*, by a double Effort, thought to recommend themſelves by conquering not only Humanity, but natural Affection; and therefore to pleaſe their God, moſt barbarouſly murdered their Children.

OF THE

MYTHOLOGY of the HEATHENS.

HAVING explain'd the Theology of the Heathens, from the Opinions of their moſt ancient Philoſophers and Poets, and accompanied that Explanation with an Account of the Riſe and Progreſs of Idolatry, we ſhall next give ſome Account of their Mythology, by an Explanation of the fabulous Hiſtory of their Deities: A Subject that we have already touch'd upon in the Hiſtory of the Deities themſelves. We ſhall now enter into the Nature of the *Pagan* Fables, their religious Sentiments, and the Manner of their Worſhip. Here we ſhall find Truth blended with Error, and obſcur'd by Fiction, which has wrapt in Clouds the moſt important Doctrines, ſuch as the Creation of the World, the Fall of Man, the Deſtruction of the human Race by a univerſal Deluge, the Change produced in Nature by that great Event, the origin of natural and moral Evil, and the final Reſtitution of all Things to their primitive Glory and Splendor. We ſhall afterwards enter into their moral as well as their religious Sentiments, the Nature of their Worſhip, and the Manner in which it was perform'd.

Notwithſtanding the great Corruption which had crept into the Worſhip of all Nations, the Men of Learning and Reflection generally maintained honourable Notions of the Deity, and the moſt juſt and rational Ideas of the Obligations of moral Virtue. Philoſophers frequently aroſe, and by their Inſtructions diſperſed the Clouds of Darkneſs, if not from the Minds of the Poor and Vulgar, at leaſt from thoſe *who had Leiſure* and Opportunity to attend their Lectures or *to read their* Works. By theſe Morality was made a Science,

ence, and Ethics became the moſt valuable Branch of Philoſophy. As the *Greeks* and *Romans* had received their Divinities from *Egypt*, and by miſtaking the Manners, the Cuſtoms and Language of that Nation, had made Gods of the common Symbols which they employ'd to teach the People to honour one God, the Author of all good, to live in Peace, to expreſs the Times and Seaſons for the Performance of the common Occurrences of Life, and to expect a better State to come; ſo their Religion became obſcured by Fables, and a Variety of Fictions, which, while the Vulgar underſtood in a literal Senſe, their Sages endeavour'd to explain and reduce to ingenious Allegories, and thereby to render the Heathen Worſhip conſiſtent with all the natural Notions of a ſupreme Deity, the wiſe Governor of the World, and by accounting for the Introduction of moral Evil, to vindicate the Rules of his Providence, and to juſtify the Ways of God to Man.

Fables are indeed a very ancient Method of conveying Truth, and are therefore to be conſidered as Veils of ſo fine a Texture, as not wholly to conceal the Beauties that lie beneath them. Thus, ſays *Origen* (1), "The *Egyptian* "Philoſophers have ſublime Notions with regard to the di- "vine Nature, which they keep ſecret, and never diſcover "to the People, but under the Veil of Fables and Allego- "ries. All the *Eaſtern* Nations, the *Perſians*, the *Indians*, "the *Syrians*, conceal ſecret Myſteries under their religious "Fables. The wiſe Men of all Nations (2) ſee into the "true Senſe and Meaning of them, whilſt the Vulgar go "no farther than the exterior Symbol, and ſee only the Bark "that covers them."

(1) *Origen* contra Celſum, Lib. 1, p. 11.

(2) "Thoſe who are acquainted with theſe Myſteries, ſays *Iſocrates*, "inſure to themſelves very pleaſing Hopes againſt the Hour of Death, and "which extend to a whole Eternity. Theſe Myſteries, ſays *Epictetus*, "were eſtabliſhed by the Ancients, to regulate the Lives of Men, and to "baniſh Diſorders from the World."

This

This was frequently the Caſe when foreign and diſtant Nations adopted what they but imperfectly underſtood. Cuſtoms became the Subject of Opinions, and mere Allegories Objects of Faith. Thus could any Thing give a more lively Idea of the State of Retribution, and the Rewards or Puniſhments which follow upon a Life of Virtue or Vice, than the Ceremonies with which the *Egyptians* buried their Dead. The *Greeks* and *Romans* ſtruck with the Ideas that were ſo ſtrongly convey'd, took the Type for the Reality: The Boat which was to convey the Body to the Place of Burial, which was with the *Egyptians* an Emblem of Death, and was call'd Tranquility, becauſe it carried over none but the Juſt, was repreſented by the *Greeks* and *Romans* as a Boat to carry Souls. *Cerberus*, an Hieroglyphic, carved out of Wood or Stone, to expreſs the Lamentations beſtow'd on the Virtuous, became an animated Monſter. The Lake of *Acherufia* became a viſionary River of *Tartarus*, and was called *Acheron*. The Judges that decided the Merit of the Deceaſed, were repreſented as conſigning the Spirit to final Happineſs or Miſery, and the flowery Field where the Righteous alone were buried, into that Place of Joy of which the *Elizout* of the *Egyptians* was only deſign'd as a faint Repreſentation (3). Yet notwithſtanding the Fables into which theſe Myſteries were turn'd, this very important Truth was ſtill convey'd, that there would be a State of Judgment in which the Virtuous would be rewarded, and the vicious puniſh'd, according to their Deſerts. The very Prayer, or Form of Abſolution, which was given by the *Egyptian* Prieſts to the Relations of the Deceaſed, contained a uſeful Leſſon to the Living, as it exhibited a conciſe Syſtem of thoſe Morals which were to entitle them to the divine Favour, and to a decent Burial in the Plains, on the Confines of the Lake *Acherufia*. This Prayer was preſerv'd by *Porphyry*, who copied it from *Euphantes*, whoſe Works are now loſt, and is as follows: "O Sun, thou firſt Divinity!

(3) See *Abbe Pluche*, Vol I. p. 71.

"And

" And ye celeſtial Gods, who gave Life to Man! Vouch-
" ſafe to receive me this Day into your holy Tabernacles.
" I have endeavour'd, to the beſt of my Power, to render
" my Life agreeable to you; I have behaved with the
" higheſt Veneration towards the Gods, with whom I was
" acquainted in my Infancy; I have never failed in my
" Duty to thoſe who brought me into Being, nor in natural
" Affection to the Womb that bore me. My Hands are
" pure from my Neighbour's Blood; I have maintain'd an
" inviolable Regard to Truth and Fidelity; and may I not
" appeal to the Silence of Mankind, who have nothing to
" lay to my Charge, as a ſure and certain Teſtimony of my
" Integrity? If, however, any perſonal and ſecret Fault
" has eſcaped me, and I have offended in Eating or in
" Drinking, let theſe Entrails bear all the Blame." Here the Entrails of the Deceaſed were produced by the Relations, and immediately thrown into the Lake.

But however uſeful theſe Ceremonies might be, as practiſed amongſt the *Egyptians*, yet being conſidered as Realities by the *Greeks*, and render'd more ridiculous by the Abſurdity of their Fables, it is no Wonder that they loſt their Efficacy, and became, as *Juvenal* informs us, diſbelieved even by their Children.

But it is not at all ſtrange, that this ſhould be the Caſe with the *Greeks*, when the *Egyptians* themſelves were fallen into Idolatry, and thoſe ſimple Emblems, once ſo well known to this People, were become the Medium of their Prayers and Adorations. Every Thing had an Air of Myſtery, and theſe Myſteries were underſtood by none but the Prieſts, or thoſe to whom they were pleaſed to explain them, which was always done under the Seal of Secrecy. The Vulgar were ſuffered to continue in their Errors, ſince it might have been dangerous even for their Prieſts to attempt to open their Eyes, and to reduce their Worſhip to the Simplicity of the ancient Practice.

But here I cannot help obſerving, that notwithſtanding all

all that has been ſaid to the contrary, there is far from being ſufficient Reaſon for our believing, that they were ſo loſt to Reaſon and common Senſe, as to pay Adoration to the Ox, the Goat, the Crocodile, or the Produce of their Gardens, the Paſſages brought from Scripture to prove it, are far from being ſatisfactory, ſince they are capable of a very different Interpretation. Would the Children of *Iſrael*, while in the Wilderneſs, have hanker'd after the Onions of *Egypt*, if they had been there an Object of Worſhip. It is as abſurd to ſuppoſe it, as to imagine that the *Egyptians* could be guilty of ſo ſenſeleſs a Kind of Adoration. The Character that is given of this People in Holy Writ, ſeems ſtrongly to contradict it, when it is mention'd to the Praiſe of *Moſes*, that he was learned in all the Wiſdom of the *Egyptians*. They were indeed univerſally allow'd to be the wiſeſt Nation on Earth, which they could not have been, were they ſo ſtupid as to worſhip Beaſts, Birds, Fiſhes, Reptiles, Inſects, and Plants. However, their having theſe on their Symbols, added to their dreſſing up a Ram with Flowers, and having a Feſtival on the Sun's Entrance into *Aries*, and the ſame Ceremony of dreſſing up a Bull at his entering *Taurus*, and ſo of the other Signs, might give Room to Strangers to entertain this Opinion; eſpecially as theſe might be practis'd after the original Meaning was forgot: But who, that has ever ſeen a Company of young Men and Women in the Country of *England*, dancing round a Maypole, adorn'd with green Boughs and Garlands, could be ſo abſurd as to imagine that this Diverſion was perform'd in Honour of the Goddeſs *Flora*. The Abſurdity of the Suppoſition is not leſs in the former Caſe than in the latter, ſince the Beaſt dreſs'd up in Honour of the Sign into which the Sun was ſuppoſed to enter, was not regarded as an Object of Worſhip, though the Sun or the Stars might be ador'd as the Emblems, or as the Reſidence of the Deity.

Nothing has ever contributed more to diſguiſe the Truth, and to corrupt the Worſhip of the *Greeks* and *Romans*, than

the

the Multitude of Fictions introduced by their Poets. It is this that has principally occaſion'd that jumble of Images, that Indecorum in Characters, and that Abſurdity in their Fictions, which are ſo juſtly condemn'd by their wiſeſt Philoſophers.

It is the Province of Poetry to change the Face of Nature, to give Life and Activity to inanimate Beings, Subſtance and Form to Thought; to deify the Paſſions, and to create a World of its own. The Poet is not bound by the ſame Laws as other Men; he has a Power that enables him to create and deſtroy at Pleaſure, and with the ſame Eaſe he forms Gods *(4)*, Heroes, Men, and Monſters. He makes quick Tranſitions from Reality to Fiction; from Fiction to Reality, and from thoſe Gods which he believes to thoſe of his own creating; and from hence ariſes a principal Source of that Confuſion which has given ſuch different Interpretations to, and which renders it ſo difficult to explain, the ancient Mythology. The *Greek* and *Roman* Poets have carried this Licenſe to the moſt extravagant Length, as they have almoſt always preferr'd the Marvelous, the Gaudy, and the Sparkling, to the Simplicity of naked Truth. If a Princeſs died of Grief for the Loſs of her Huſband, or her Child, ſhe was changed into a Rock or Fountain; inſtead of ſaying that *Cephalus* roſe with the Sun, *Aurora* muſt be in Love with the Youth, and force him abroad. To repreſent the long Life of *Iolaus* (the Companion of *Hercules)* the Goddeſs of Health muſt renew his Age. Inſtead of ſaying that their imaginary *Endymion* ſtudied on the Mountains of *Caria* the Courſe of the Moon, they tell us, that he had there an Interview with *Diana*; and that her ſtaying with her Gallant was the Cauſe of Eclipſes: But as theſe Amours could not laſt for ever, they were obliged to invent a new Fable, to account for them another Way, and therefore

(4) The ancient Heroes were ſuppoſed to be a middle Kind of Beings, that partook both of the Nature of Gods and Men.

they feign'd that ſome (5) Sorcereſs of *Theſſaly*, by her Enchantments, drew down the Moon to the Earth. To account for the perpetual Verdure of the Laurel, they talk'd of the Amours of *Apollo* and *(6) Daphne*. To expreſs the Agility and Swiftneſs of *Periclymenus*, they affirm'd that he was able to aſſume all Shapes, and at laſt turn'd himſelf into an Eagle. *Amphion*, by his Oratory, prevailed on a barbarous People to build a City, and to dwell in Society; he is therefore ſaid to raiſe up the Walls of *Thebes* by the Sound of his Lyre, and *Orpheus* to charm the Lions and Tigers, and to move the Rocks and Trees by his Harmony; becauſe nothing could withſtand his Perſuaſion, or reſiſt the Force of his Eloquence.

Who would imagine that by the Wings of *Dedalus* and *Icarus*, were ſignify'd a Ship under Sail? That all the Changes of *Achelous* were only frequent Inundations? That by the Combat of *Hercules* with the God of that River, was only meant a Bank that was raiſed to prevent its Overflowing? That *Hercules* encountering the *Hydra* of *Lerna*, ſignified no more than a Man's draining a marſhy Country; or, that *Hercules* ſeparating with his Hands the two Mountains *Calpe* and *Abyla*, when the Ocean ruſh'd in with Violence, and found a Paſſage into the Mediterranean, meant no more, perhaps, than that in the Time of one *Hercules*, the Ocean, by the Aſſiſtance of an Earthquake, broke a Neck of Land, and form'd the Straits of *Gibraltar?* Or that the Fable of *Paſiphae*

(5) This Fable is ſaid to take its Riſe from the following Circumſtance: *Aglaonice*, a *Theſſalian*, being acquainted with the Cauſe and Time of Eclipſes, gave out, upon their Approach, that ſhe was going by her Enchantments to draw down the Moon to the Earth; at the ſame Time directing the *Theſſalian* Women to join with her in making a hideous Noiſe, to cauſe her to re-aſcend. Taking the Hint from this, they no ſooner perceived the Beginning of an Eclipſe, than they made a clattering Noiſe with Pans and Kettles, and ſuch like Inſtruments, to prevent her hearing the Incantations of the *Theſſalian* Sorcereſs. It is ſtill believed, by many of the *Chineſe* and *Indians*, that Eclipſes are occaſion'd by a Dragon who attempts to ſwallow up the Moon; and on this Account ſome make the moſt hideous Noiſe to make him let go his Hold, while others plunge into the Water up to the Chin, to beſeech him not to devour him intirely.

(6) The Laurel was call'd by the Greeks Daphne.

contains

contains nothing but an Intrigue of the Queen of *Crete* with a Captain nam'd *Taurus?*

Who could believe that *Scylla* and *Charybdis*, thoſe dreadful Monſters that devour'd all Paſſengers, were only two dangerous Rocks near the Iſland of *Sicily*, render'd famous by their being frequently fatal to Mariners? That the frightful Monſter which ravaged the Plains of *Troy*, was the Inundations of the Sea; or that *Heſione*'s being expos'd to this Monſter, meant no more than that ſhe was to be given to him, who put a Stop to theſe Inundations?

Thus, ſays the *Abbe Banier*, if we would diſtinguiſh Truth from Fiction, whenever a Poet brings a God upon the Stage, he ought to be ſet aſide: What *Homer* and *Virgil* aſcribe to *Minerva*, is to be attributed to Prudence and good Conduct. It is no longer the Exhalations that produce Thunder, but *Jupiter* armed to affright Mortals. If a Mariner perceives a riſing Storm, it is angry *Neptune* ſwelling the Waves. *Echo* ceaſes to be a mere Sound, and becomes a Nymph bewailing the Loſs of her *Narciſſus*.

Thus by the Cloud with which *Minerva* conceal'd *Ulyſſes*, is meant the Darkneſs of the Night, which ſuffer'd him to enter the Town of the *Phæaceans* without being diſcover'd; and when *Priam* is conducted by *Mercury* into the Tent of *Achilles*, we are only to underſtand, that he ſet out to obtain *Hector*'s Body, in the Dark, with a Preſent to appeaſe his Anger. If the Delights of the Country of the *Lotophagi* detain the Companions of *Ulyſſes*, we are told by *Homer*, that the Fruits of that Iſland made thoſe who taſted them loſe all Remembrance of their Families, or their native Conntry. This is an ingenious Fiction, intended to convey this important Truth, that the Love of Pleaſure debauches the Mind, and baniſhes from the Heart every laudable Affection. If they loiter at the Court of *Circe*, and abandon themſelves to Riot and Debauchery, this pretended Sorcereſs, with great Elegance and Strength of Expreſſion is ſaid to turn them into *Swine*. Thus he elegantly conveys this moral Sentiment,

that

that as the principal Diſtinction between a Brute and a reaſonable Creature conſiſts in a Power to exerciſe his Reaſon, when this is loſt he is rather a Brute than a Man, and therefore inſtead of ſimply ſaying, that the Deſires and Affections are become brutal, he mentions the Body as aſſuming that Form, which beſt ſuits with the Diſpoſition of the Mind. The Narration would be thought too ſimple and unadorned, was he to ſay, that *Ulyſſes* was expoſed to ſeveral Storms, he muſt have *Neptune*'s Reſentment, who takes this Method of Revenging the Death of his Son *Polyphemus*. What an Apparatus of Fiction is introduced before *Achilles* can be kill'd! His Armour is made by *Vulcan*; his Mother to render him invulnerable, had dipp'd him in the River *Styx*; *Minerva* aſſumes the Form of *Deiphobus*, that *Hector* may be deceived by imagining that he had the Aſſiſtance of his Brother; *Jupiter* takes the Scales, weighs the Deſtinies of the two Heroes, and ſeeing *Hector*'s ſink, abandons him to his Fate, and then *Achilles* takes away his Life. *Homer*, inſtead of informing us, that after the Bloody Battle fought on the Banks of the *Xanthus*, that River being choak'd up with dead Bodies, overflow'd the Plain, till taking them out of the Water, they kindled a Funeral Pile, and conſumed them to Aſhes: Inſtead of this, what a Variety of Machinery is employ'd! The River feeling himſelf oppreſs'd, utters his Complaints to *Achilles*, but receiving no Satisfaction, ſwells againſt him, and purſues him with ſuch Rapidity, that he would certainly have been drown'd, if *Neptune* and *Minerva* had not been commiſſion'd by *Jupiter* to moderate his Wrath, by promiſing him a ſpeedy Satisfaction. When this great Poet would let us know, that after the Retreat of the *Greeks* an Inundation from the Sea deſtroyed the famous Wall they had built during the Siege of *Troy*, to protect them from the Enemy; he ſays, that *Neptune* enraged at the *Greeks*, begs of *Jupiter* to ſuffer him to beat it down with his Trident; and *having* prevailed on *Apollo* to give him his Aſſiſtance, they *labour in* Concert to perform the arduous Taſk. So when

Turnus

Turnus cauſed the Fleet of *Æneas* to be ſet on Fire, *Virgil* introduces *Cybele*, who inſtantly transforms the Veſſels into Nymphs.

If the Poet, ſays *Lactantius*, found it for his Intereſt to flatter or conſole a Prince for the Loſs of his Son, it was but giving him a Place amongſt the Stars. Shepherds were all Satyrs or Fauns; Shepherdeſſes, Nymphs or Naiads; Ships, flying Horſes; Men on Horſeback, Centaurs; every lewd Woman was a Syren or a Harpy; Oranges were Apples of Gold; and Arrows and Darts, Lightning and Bolts of Thunder.

The Rivers and Fountains had their tutelary Deities, and ſometimes were repreſented as being Deities themſelves; the uniting their Streams was called Marriage, and Brooks and Canals were ſtil'd their Children. If they would ſpeak of the Rainbow, that too muſt be a Goddeſs dreſs'd in the richeſt Colours; and as they were at a Loſs how to account for the Production of this ſeeming Phenomenon, it was call'd the Daughter of *Thaumas*, a poetical Perſonage, whoſe Name ſignifies *Wonderful*.

Sometimes a Concern for the Honour of the Ladies became the Source of Fables. If a Princeſs prov'd too frail to withſtand the Attempts of her Lover, her Flatterer, to ſkreen her Reputation, immediately called in the Aſſiſtance of ſome enamour'd God; this was eaſily believed by the ignorant Vulgar; for they could ſuppoſe none but a divine Perſon could preſume to attempt one of her Rank, or could be able to thaw the Coldneſs of the inſenſible Fair. Thus her Reputation was unſullied, and inſtead of becoming infamous, ſhe was highly honoured, and the Huſband himſelf, inſtead of being offended, partook of her Glory. A great Number of Fables were derived from this Source. Nor is the Story of *Rhea Sylvia* (7), the Mother of *Rhemus* and *Romulus*, and of

(7) Her Uncle *Amulius* having found Means to get into her Apartment, *Numitor*, her Father, ſpread a Report, that the Twins of which ſhe was delivered, proceeded from the Embraces of the God of War. Dion. de Halic. Ant. Rom. Lib. I. Tit. Liv. Lib. I.

Paulina

Paulina (8), the only Inſtances to be found in Hiſtory of the Credulity of Huſbands and Parents. From this Source, and the Lewdneſs or Corruption of the Prieſts, were doubtleſs derived many of the Fables relating to the Amours of the Gods.

At other Times, the ſtrangeſt Transformations ſprung only from a Similitude of Names, and conſiſted in a Play of Words; thus *Cygnus* was transform'd into a Swan; *Picus*, into a Wood-pecker; *Hieraſe*, into a Spar-Hawk; the *Cercopes*, into Monkies; and *Alopis*, into a Fox.

Thus the ancient Poets gave Riſe to innumerable Errors, and indeed the Painters and Statuaries, have employed all their Skill to confirm and ſtrengthen the Deluſion. The Poets have ſpread an Air of Fiction over ſerious Hiſtories, diſguiſed and altered Facts (9), and render'd the divineſt Truths fabulous. This in nothing appears more evident, than in the Account they have left us of the Origin of the World, which ſeems partly compoſed of Traditions handed down from the Sons of *Noah*, partly of the Fictions and

(8) A young Roman Knight, called *Mundus*, falling in Love with *Paulina*, and finding all his Endeavours to conquer her Virtue prove fruitleſs, corrupted the Prieſts of *Anubis*, who perſuaded her to believe, that the God was ſtruck with her Beauty, on which ſhe was that very Night led by her Huſband to the Temple. A few Days after ſeeing *Mundus*, whom ſhe happened accidentally to meet, he let her into the Secret, *Paulina*, enrag'd and fill'd with Indignation, carried her Complaint before *Tiberius*, who ordered the Statue of *Anubis* to be thrown into the *Tiber*, his Prieſts to be burnt alive, and *Mundus* to be ſent into Exile.

(9) The *Abbe Banier*, from whom we have borrowed many of theſe Remarks, ſays, "That *Homer*, of a faithleſs Proſtitute, has made his "chaſte *Penelope*, and *Virgil*, of a Traitor to his Country, has given us "the *pious Hero*; of a Renegado, who loſt his Life in a Battle againſt "*Mexentius*, he has made a Conqueror and a Demi-God. The ſame "Poet has not even ſcrupled to reflect Diſhonour on *Dido*, a Princeſs of "ſtrict Virtue, and diveſting her of the Reputation ſhe had acquired for "Chaſtity and Courage, has repreſented her as indulging an infamous "Paſſion, and a Cowardice capable of Deſpair. Almoſt all of them "have conſpired to make *Tantalus* paſs for a Miſer, and have ſet him in "the Front of the Avaricious, in the Center of Hell; where he is repre-"ſented as ſuffering a Puniſhment proportionable to his Guilt. Thus "have they treated a Man, who, according to *Pindar*, was a religious "and a generous Prince. *Banier*, vol. I. Book I. ch. 4.

Orna-

Ornaments introduced by the Poets, and partly from their endeavouring to reconcile confuſed and imperfect Traditions with popular Opinions, and the Corruptions introduced into religious Worſhip. This, it is proper for us particularly to examine, as it is an Enquiry abſolutely neceſſary to explain many of the Pagan Fables, and to give us juſt Ideas of their religious Sentiments, which will be found much plainer expreſs'd by their Philoſophers than their Poets.

The ancient Opinion, that the World was form'd from that Chaos, or a confuſed Concourſe of Matter, which *Heſiod* calls the Father of the Gods, probably, had its Riſe from a literal Interpretation of the Beginning of that ſublime Deſcription, which *Moſes* gives us of the Creation (10); where, before the Formation of any Part of the Univerſe, it is ſaid, *The Earth was without Form, and void, and Darkneſs was upon the Face of the Deep*, as the latter Part of the Verſe, where the Spirit of God is repreſented as *moving or hovering over the Waters*, might give the *Egyptians*, the *Phœnicians*, the *Chaldeans*, the *Perſians*, and the *Indians* the Idea, which they mean to expreſs when they talk of the Egg of the World.

But it was not ſufficient for *Heſiod* to make a God of *Chaos*, to deſcribe the Order that ſprang from this Confuſion; *Chaos* muſt have an Offspring, and therefore inſtead of ſaying like *Moſes*, that Darkneſs was upon the Face of the Deep, he ſays *Chaos* brought forth *Gloomineſs* and *Night*, and to continue the Genealogy, inſtead of ſaying with the inſpired Writer, *God divided the Light from the Darkneſs*, he expreſſes ſomething like the ſame Idea, by adding, that from *Night* ſprang *Air* and *Day*. *Moſes* ſays, that *God ordered the dry Land to appear, and created the Firmament which he call'd Heaven*; Heſiod ſays, that the Earth begat *Heaven*, the high Mountains, and the *Caves*. He then informs us of the Origin of the *Ocean*, who was the Father of *Springs* and *Rivers*, of the Birth of the *Sun* and *Moon*, and ſeveral other Gods of the like Kind.

(10) Gen. i. 2.

It is very evident, that this whole Account is nothing more than an allegorical Hiſtory of the Formation of all Things, in which the various Parts of Nature are perſonated; but the Hand of the great Architect is wanting. *Ovid* treats this Subject in a more intelligible Manner, and with great Beauty introduces the Creator, whom he calls God, or Nature, forming the various Parts, with the utmoſt Regularity and Order. But in nothing does he come ſo near to *Moſes*, as in the Account he gives of the Formation of Man, which, as well as *Moſes*, he makes the laſt Work of the Creation, and introduces *Prometheus*, or Coûncil, forming him of Clay.

A Creature of a more exalted Kind
Was wanting yet, and then was Man deſign'd
Conſcious of Thought, of more capacious Breaſt,
For Empire form'd, and fit to rule the reſt (11).

From this Introduction it will not admit of a Doubt, but that *Ovid* underſtood the Story of *Prometheus* in the literal Senſe. And as to the Circumſtance which he omits, of his taking Fire from Heaven to animate the lumpiſh Form, what is this, ſays a modern Author, but *God's breathing into his Noſtrils the Breath of Life?*

Father *Liffiteau* (12) gives us an Account of a very whimſical Opinion maintain'd by the *Iroquois*, one of the moſt conſiderable of all the Savage Nations. They believe, that in the Beginning there were ſix Men (13); but as yet there being no Earth, theſe Men were carried about in the Air at the Mercy of the Winds. As they had no Women they foreſaw that their Race muſt ſoon come to an End; at laſt they learnt that there was one in Heaven, on which it was agreed, that one whom they fix'd upon ſhould go and fetch her from thence; the Attempt was dangerous, but it was accompliſh'd by the Aſſiſtance of the Birds, who waſted

(11) *Ovid*, Lib. I.
(12) Manners of the Savages, Vol. I.
(13) The People of *Peru* and *Braſil* agree upon the ſame Number.

him

him thither on their Wings. Upon his Arrival he waited for the Woman's coming out to draw Water, and as ſoon as ſhe appeared, he ſeduced her by offering her a Preſent. The Lord of Heaven knowing what had paſſed baniſhed this Woman, and a Tortoiſe receiv'd her on its Back; when the Otter and the Fiſhes drawing up Mud from the Bottom of the Water, form'd of the Body of the Tortoiſe a ſmall Iſland, and this increaſing by Degrees was the Original of the Earth. The Woman had at firſt two Sons, one of whom arming himſelf with offenſive Weapons, ſlew his Brother; and that after this ſhe had ſeveral Children, from whom ſprang the reſt of Mankind.

Wild and extravagant as this Tradition is, yet it ſeems at leaſt to be founded on a Remnant of the primitive Hiſtory of the World, the Baniſhment of *Eve* from the terreſtrial Paradiſe, and the Murder of *Abel* by *Cain* his Brother: Thus they alter'd the Tradition, though Part of it was ſtill retain'd.

And here it cannot be improper to mention a Fable, which *Plato* puts into the Mouth of *Ariſtophanes* (14); "The "Gods, ſays he, form'd Man at firſt of a round Figure, "with two Bodies, two Faces, four Legs, four Feet, and "both Sexes. Theſe Men were of ſuch extraordinary "Strength, that they reſolv'd to make War upon the Gods; "*Jupiter* incens'd at this Enterprize, would have deſtroyed "them as he had done the Giants; but ſeeing that by this "Means he muſt have deſtroyed the whole human Race, he "contented himſelf with dividing them aſunder; and at the "ſame Time ordered *Apollo* to ſtretch over the Breaſt, and "other Parts of the Body, the Skin, as it is at preſent. "Theſe two Parts of one Body thus disjoin'd, want to be "reunited; and this is the Origin of Love."

Ovid mentions only the Formation of Man without taking the leaſt Notice of *Eve*, in which he evidently copies the Account given us by *Moſes*, who omits mentioning this in

(14) *Plato* in his Banquet.

his general Hiſtory of the Creation. And the Hint of this Fable was probably taken from this Circumſtance, where the Scripture ſays (15), *God created Man*, and then adds, *Male and Female created he them*; and the Circumſtance of their being cut aſunder, the cloſing up the Fleſh, and the Reaſon given for conjugal Love, from *Eve's* being made of a Rib taken out of *Adam's* Side, and his ſaying upon this, *She is Bone of my Bone, and Fleſh of my Fleſh; therefore ſhall a Man leave his Father and Mother and cleave unto his Wife* (16).

From hence it ſeems at leaſt probable, that the Writings of *Moſes* were not unknown to the *Greeks*, which makes it the more likely, that theſe Writings or a more antient Tradition gave Riſe to the different Repreſentations the *Pagans* have given us of an original State of Innocence, which was an Object of Faith amongſt all civiliz'd Nations. This has been painted in the moſt beautiful Colours by the Heathen Poets, under the Diſtinction of the golden Age, or the Reign of *Saturn*. This was the pre-exiſtent State of *Pythagoras*, and of all the Eaſtern Nations; from whence it is eaſy to ſee that the *Abbe Banier* muſt be greatly miſtaken, when he ſays (17), that the golden Age had only a Relation to the antient Inhabitants of *Latium*, after the Arrival of *Janus*, who, according to him, ſoften'd the Ferocity of their Manners, gave them Laws, and brought them to live together in Cities and Villages. *Plato*, ſpeaking of the Creator of the World, ſays (18) "This Architect had a Model, by "which he produced every Thing, and this Model is him-"ſelf. The World was perfect in its Conſtitution, perfect "in the various Parts that compoſe it, and was ſubject nei-"ther to the Diſeaſes nor to the Decay of Age. God was "then the Prince, the common Parent of all; he govern'd "the World by himſelf, as he governs it now by inferior

(15) *Gen.* i. 27.
(16) *Gen.* ii. 21, 22, 23, 24.
(17) *Banier* Vol. II. p. 271.
(18) *Plato in* Timæus, p. 1047.

"Deities

" Deities: Rage and Cruelty did not then prevail upon " Earth, War and Sedition were entirely unknown, God " himſelf took Care of the Suſtenance of Mankind, and " was their Guardian and Shepherd: There were no " Magiſtrates, no civil Polity as there are now. In thoſe " happy Days Men ſprung from the Boſom of the Earth, " which produced them of itſelf as it produces Flowers and " Trees. The fertile Fields yielded Corn and Fruit, with- " out the Labour of Tillage. Mankind being troubled with " no Inclemency of the Seaſons, had no need of Raiment " to cover their Bodies; they took their Reſt on Beds of " ever verdant Turf *(19)*; every Thing was beautiful, har- " monious, and tranſparent; Fruits of an exquiſite Taſte " grew ſpontaneouſly; and it was water'd with Rivers " of Nectar; they there breath'd the Light as we breathe the " Air, and drank Waters which were purer than Air itſelf."

Theſe were the Sentiments not only of the *Greeks* and *Romans*, but of all the *(20) Eaſt*. The ancient *Chineſe* Au- " thors diſtinguiſh the two States of Man before and after the Fall, by the two Heavens, and deſcribing the firſt; " All Things, ſay they, were then in an happy State, every " Thing was beautiful, every Thing was good, all Beings " were perfect in their Kind. In this happy Age, Heaven " and Earth employ'd all their Virtues jointly to embelliſh " Nature. There was no jarring in the Elements, no Incle- " mency in the Air; all Things grew without Labour; " an univerſal Fertility reign'd every where. The active " and paſſive Virtues conſpired together, without any Ef- " fort or Oppoſition, to produce and perfect the Univerſe." And again, " Whilſt the firſt State of Heaven laſted, a pure " Pleaſure, and perfect Tranquility, reign'd over all Nature.

(19) *Plato* in Timæus, p. 537, 538.

(20) The *Bramins* of *India* teach, that " Souls were originally created " in a State of Purity; but having ſinned, were thrown down into the " Bodies of Men or of Beaſts; according to their reſpective Demerits; " ſo that the Body where the Soul reſides, is a Sort of Dungeon or Priſon. *Vide A. Rogers*, on the Religion of the Bramins.

" There

" There were neither Labour, nor Pain, nor Sorrow, nor " Crimes (21)."

But as the Heathens could not believe that it was conſiſtent with the Goodneſs of a wiſe and infinitely benevolent Being, to create a World in the diſordered State in which this Earth is at preſent, ſo nothing perplex'd them more than the Difficulty of accounting for the Introduction of natural and moral Evil. The Story of *Pandora* and her Box, though it ſeems to have ſome Relation to that of *Eve*, as ſhe was created by the ſame *Prometheus*, was the firſt Woman, and the firſt who introduced Miſery and Death into the World, yet could not give Satisfaction to any reaſonable Mind. *Heſiod* had given it too much the Air of a Fiction, and indeed, it ſeems only a fine Allegory, to ſhew the Conſequences of Diſobedience in Things, to Appearance, the moſt indifferent, that from hence ſpring innumerable Evils, while Hope, which only can alleviate them, ſtays behind, and is our only Remedy. It was doubtleſs in this Light that this Fable was conſidered by the Men of Senſe and Underſtanding. It could give no Satisfaction to the penetrating Genius of the Philoſophers, and therefore *Pythagoras* adopted the Notion of Tranſmigration, and of a pre-exiſtent State, which he learnt from the *Egyptians*, Opinions which *Plato* ſometimes ſeems firmly to believe, and at others mentions only as an ingenious Allegory: However, with theſe Sentiments, each of theſe great Men attack'd the Opinions of thoſe who, on Account of the Introduction of Evil, deny'd a Providence, by proving that the Diſorder of the World, and the Miſery and Death to which Man is ſubject, are only the Conſequences which Men have brought upon themſelves by their Crimes. " Our Alienation from God, ſays *Pytha-* " *goras (22)*, and the loſs of the Wings which uſed to raiſe " us up to heavenly Things, have thrown us down into the

(21) *Duhald's* Hiſt. of *China*, in his Abſtract of the *Chineſe* Claſſics.
(22) *Hierocl.* Comm. in aurea Carm. p. 187.

Region

" Region of Death, which is over-run with all Manner of " Evils; ſo the ſtripping ourſelves of earthly Affections " and the Revival of our Virtues, make our Wings grow " again, and raiſe us up to the Manſions of Life, where " true Good is to be found without any Mixture of Evil." This is more fully explain'd by *Plato*, who ſays, " That the " etherial Earth, the ancient Abode of Souls, is placed " amongſt the Stars, in the pure Regions of Heaven; but " that, as in the Sea, every Thing is altered and disfigur'd " by the Salts that abound in it; ſo, in our preſent Earth, " every Thing is deform'd, corrupted, and in a ruinous " Condition, if compared with the primitive Earth." In other Places he endeavours to account for this imaginary Change in the Reſidence of Man; he repreſents the Univerſe, as fill'd with innumerable Worlds inhabited by free Spirits, qualified to enjoy the double Felicity of contemplating the divine Preſence, or of admiring him in his Works. But as the Sight of the ſupreme Good muſt neceſſarily engage all the Love of his Creatures, the Will could never offend while the Soul had an immediate View of the divine Eſſence; he therefore ſuppoſes, that at ſome certain Intervals, theſe Souls quitted the divine Preſence, to ſurvey the Beauties of Nature, and to feed on the more proper Food of finite Beings, and that then it became poſſible for them to adhere to theſe, and to ſuffer themſelves to be alienated from the Love of the Supreme, when they were thrown into ſome Planet fitted for their Reception, there to expiate their Guilt in human Bodies, till they are cured and recovered to Virtue by their Sufferings; that Souls leſs degraded than others dwell in the Bodies of Philoſophers; and the moſt deſpicable of all animate the Bodies of Tyrants; and that after Death they will be more or leſs happy, according as they have in this Life loved Virtue or Vice.

Though theſe Sentiments are not conformable to the *Moſaic* Account of the Fall, yet they are nevertheleſs very ſublime, and have a natural Tendency to promote that Love

of

of God, that Reſignation to the divine Will, and that Rectitude of Life, which are ſo ſtrongly inculcated in the Old and New Teſtament. In ſeveral Things, however, both *Moſes* and the Heathen Philoſophers agree; they equally aſſert, that Man was created in a State of Innocence, and conſequently in a State of Happineſs, but that debaſing his Nature, and alienating himſelf from God, he became guilty, ſubject to Pain, Diſeaſes, and Death, and to all thoſe Afflictions which are neceſſary to awaken his Mind, and to call him to his Duty: That we are Strangers here, that this is a State of Trial, and that it is as much our Intereſt as Duty, to fit ourſelves, by a Courſe of Virtue and Piety, for a nobler and more exalted State of Exiſtence. The (23) *Egyptians* and *(24) Perſians* had other Schemes wherein the ſame important Truths were convey'd, though according to the Genius of thoſe Countries, they were wrapp'd up in Allegories. *Plutarch* has given us his Sentiments on the ſame Subject, and they are too juſt and rational to be omitted. "The World, at its Birth, ſays he *(25)*, received from its "Creator all that is good: Whatever it has at preſent, that "can be called wicked or unhappy, is an Indiſpoſition fo-"reign to its Nature. God cannot be the Cauſe of Evil, "becauſe he is ſovereignly good: Matter cannot be the "Cauſe of Evil, becauſe it has no active Force; but Evil "comes from a third Principle, neither ſo perfect as God, "nor ſo imperfect as Matter."

(23) The *Egyptians* derive the Source of natural and moral Evil, from a wicked Spirit whom they call *Typhon*.

(24) The *Perſians* deduce the Origin of all the Diſorder and Wickedneſs in the World from evil Spirits, the chief of whom they call *Abrim* or *Arimanius*. Light, ſay they, can produce nothing but Light, and can never be the Origin of Evil: It produced ſeveral Beings, all of them ſpiritual, luminous, and powerful; but *Arimanius* their Chief, had an evil Thought contrary to the Light: He doubted, and by that doubting became dark; and from hence proceeded whatever is contrary to the Light. They alſo tell us, that there will come a Time when *Arimanius* ſhall be compleatly deſtroy'd, when the Earth will change its Form, and when all Mankind ſhall enjoy the ſame Life, Language, and Government. See Dr. *Hyde*'s *ancient Religion of the Perſians*.

(25) Plutarch de Anim. form. p. 1015.

The

The *Indian* and *Chineſe* Authors are ſtill more explicit in their Account of the Fall of Man, than the Philoſophers we have mention'd, and ſpeak of this great Event in ſuch Terms, as muſt raiſe the Admiration of every Reader. One of their Authors (26) ſpeaking of the latter Heaven, or the World after the Fall, ſays, "The Pillars of Heaven were "broken, the Earth was ſhaken to its Foundations; the "Heavens ſunk lower towards the North; the Sun, the "Moon, and the Stars changed their Motions; the Earth "fell to Pieces; the Waters encloſed within its Boſom, "burſt forth with Violence, and overflowed it. Man re-"belling againſt Heaven, the Syſtem of the Univerſe was "quite diſorder'd." Other Authors (27) ſtill more ancient expreſs themſelves thus: "The univerſal Fertility of Nature "degenerated into an ugly Barrenneſs, the Plants faded, "the Trees withered away, diſconſolate Nature refuſed to "diſtribute her uſual Bounty. All Creatures declared War "againſt one another; Miſeries and Crimes overflowed the "Face of the Earth. All theſe Evils aroſe from Man's de-"ſpiſing the ſupreme Monarch of the Univerſe: He would "needs diſpute about Truth and Falſhood, and theſe "Diſputes baniſh'd the eternal Reaſon. He then fix'd his "Looks on terreſtrial Objects, and loved them to exceſs; "hence aroſe the Paſſions; he became gradually tranſ-"form'd into the Objects he loved, and the celeſtial Reaſon "entirely abandon'd him."

It was the Opinion of *Socrates* and *Plato*, that the Soul only was the Man, and the Body nothing more than a Priſon, a Dwelling-Place, or a Garment; and conſequently, that they had no neceſſary Connection with each other, ſince the Soul being entirely diſtinct from Matter, might live, and think, and act, without the Aſſiſtance of ſuch groſs

(26) The Philoſopher *Hoinanteſe*. See an Account of his Works in Duhald's Hiſt. of *China*.

(27) *Wenſe* and *Lientſe*. See *Dubald*.

Organs, and would only begin to exert itſelf with its native Freedom, when the Clog of the Body was ſhaken off and deſtroyed. The Mind then, in his Eſteem, was the only Part worthy of our Care; and that our principal Study ſhould therefore be to raiſe and exalt its Faculties, to improve in Virtue and in Piety, and in all thoſe Diſpoſitions, which will bring us to a nearer Reſemblance to the ſupreme and only perfect Mind.

And here it cannot be amiſs to obſerve, that the Notion of good, or bad Dæmons, which was almoſt univerſally believed, had a very near Relation to our Ideas of Angels and Devils, as they were a middle Claſs of Beings, ſuperior to Men and inferior to the Gods, the one Species endeavouring to inſpire Motives to Virtue, and to ſhield from Danger, the other leading to Sin and Ruin. *Plato* and *Jamblicus*, who, as well as *Socrates*, believed the Exiſtence of theſe tutelary Deities, denied that wicked Spirits had any Influence on human Affairs. Theſe Philoſophers maintained the Liberty of the Will, and at the ſame Time endeavoured to prove the Neceſſity Man frequently ſtood in of being favour'd with the divine Aſſiſtance, which they imagined they partook of by the Intervention of theſe Beings. They believ'd that (28) "Every Man had one of theſe Genii, or "Dæmons for his Guardian, who was to be the Witneſs, "not only of his Actions, but of his very Thoughts; that "at Death the Genius delivered up to Judgment the Perſon "who had been committed to his Charge; that he is to be "a Witneſs for or againſt him, and according to his Deciſion his Doom is to be pronounced."

The Notion of Guardian Angels has been contended for by many Chriſtians, who alledge ſeveral Paſſages of Scripture, that ſeem to favour this Doctrine, while others have turn'd all that has been ſaid of theſe Genii into Allegory; and aſſert, that by the two Dæmons, the one Good, and

(28) *Apuleius* on the Dæmon of *Socrates*.

the

the other bad, are meant the Influences of Conſcience, and the Strength of Appetite.

It is very evident, however, that the *Greeks* had an Idea of theſe Beings, and that their Exiſtence was generally believed. Hence, according to *Plutarch*, came their Fables of the *Titans* and Giants, and the Engagements of *Python* againſt *Apollo*; which have ſo near a Reſemblance to the Fictions of *Oſiris* and *Typhon*. Theſe were Beings ſuperior to Men, and yet compoſed of a ſpiritual and corporeal Nature; and conſequently capable of animal Pleaſures and Pains. The Fictions relating to the Giants, in Mr. *Banier*'s Opinion (29), took their Riſe from a Paſſage in *Geneſis*; where it is ſaid, that the (30) Sons of God, whom the Ancients ſuppoſed to be the Guardian Angels, became enamour'd with the Daughters of Men, and that their Children were mighty Men, or Giants, the Word in the Original ſignifying either Giants, or Men become monſtrous by their Crimes; their Heads, inſtead of their Guilt, were ſaid to reach to the Clouds, while the Wickedneſs of their Lives, might not improperly be termed fighting againſt God, and daring the Thunder of Heaven. But however this be, it will hardly be doubted, but that this Paſſage might give Riſe to the Amours of the Gods and Goddeſſes, and their various Intrigues with Mortals. As the frequent Appearance of real Angels to the Patriarchs, and the hoſpitable Reception they met with under the Diſguiſe of Travellers, might give Room for the Poets to form, upon the ſame Plan, the Tales of *Baucis* and *Philemon*, and to contraſt that beautiful Picture of humble Content, and of the Peace that bleſſes the homely Cabbins of the innocent and good, with the Story of *Lycaon*, who wanting Humanity, and being of a ſavage

(29) *Banier*, Vol. I. 121, 122.

(30) *Gen.* vi. 2. By the Sons of God, is here undoubtedly meant the Deſcendants of *Seth*, who had probably this Title given them, to diſtinguiſh them from the Deſcendants of *Cain*, who were called the Sons of *Men*.

unhoſpitable Temper, is, with great Propriety, ſaid to change his Form into one more ſuitable to the Diſpoſition of his Mind. The Moral of this Fable is, that Humanity is the Characteriſtick of Man; and that a cruel Soul in a human Body, is only a Wolf in Diſguiſe.

It is certain, that the Traditions relating to the univerſal Deluge, have been found in almoſt all Nations; and though the Deluge of *Deucalion* ſhould not appear to be the ſame as that of *Noah*, it cannot be doubted, but that ſome Circumſtances have been borrowed from *Noah*'s Hiſtory, and that theſe are the moſt ſtriking Parts of the Deſcription. *Lucian*, ſpeaking of the ancient People of *Syria*, the Country where the Deluge of *Deucalion* is ſuppoſed to have happened, ſays, (31) that "The *Greeks* aſſert in their Fables, that the firſt "Men being of an inſolent and cruel Diſpoſition, inhuman, "inhoſpitable, and regardleſs of their Faith, were all de- "ſtroyed by a Deluge; the Earth (32) pouring forth vaſt "Streams of Water, ſwell'd the Rivers, which, together "with the Rains, made the Sea riſe above its Banks and "overflow the Land, ſo that all was laid under Water, "that *Deucalion* alone ſaved himſelf and Family in an Ark, "and two of each Kind of wild and tame Animals, who "loſing their Animoſity, enter'd into it of their own accord. "That thus *Deucalion* floated on the Waters till they became "aſſuaged, and then repair'd the human Race."

We are alſo inform'd, that this Veſſel reſted on a high Mountain; and *Plutarch* even mentions the Dove, and *Abydenus* ſpeaks of certain Fowl being let out of the Ark, which finding no Place of Reſt, return'd twice into the Veſſel. We are told too that *Deucalion*, a Perſon of ſtrict Piety and Virtue, offer'd Sacrifice to *Jupiter* the Saviour. Thus the ſacred Writings inform us, that *Noah* offer'd Sacrifices of

(31) De Dea Syria.

(32) The ſame Thought is expreſs'd by *Moſes*, who ſays *The Fountains of the great Deep were broken up.*

clean

clean Beaſts in Token of Gratitude to God, for having graciouſly preſerved both him and his Family.

The *Chaldean* Authors have alſo related a Tradition, which undoubtedly can only refer to this celebrated Event; and which, for its ſingularity, deſerves to be mention'd (33). *Chronus* (or *Saturn*, ſay they) appearing to *Xiſuthrus* in a Dream, informed him, that on the Fifteenth of the Month *Dæſius*, a Deluge would deſtroy Mankind, at the ſame Time enjoining him to write down the Origin of the Hiſtory, and End of all Things, and then to conceal the Writing in the Earth, in the City of the Sun, called *Sippara*. He was next enjoin'd to build a Ship, to provide neceſſary Proviſions, and to enter into it himſelf, with his Friends and Relations, and to ſhut in with them the Birds and four-footed Beaſts. *Xiſuthrus* obey'd the Orders that had been given him, and made a Ship two Furlongs in Breadth, and five in Length; which he had no ſooner enter'd, than the Earth was overflowed.

Some Time after, perceiving that the Waters were abated, he let out ſome Fowls, but finding neither Food nor Reſting-Place, they return'd into the Veſſel. In a few Days more he ſent out others, who return'd with Mud in their Claws; but the third Time he let them go they return'd no more: from whence he concluded, that the Earth began to appear. He then made a Window in the Veſſel, and finding that it had reſted on a Mountain, came forth with his Wife, his Daughter, and the Pilot, and having paid Adoration to the Earth, raiſed an Altar, and offered a Sacrifice to the Gods; when he, and they who were with him, inſtantly diſappeared. The Perſons in the Ship finding they did not return, came out and ſought for them in vain: At laſt they heard a Voice, ſaying *Xiſuthrus*, on Account of his Piety is, with thoſe who accompanied him, tranſlated into Heaven, and number'd among the Gods. They were then, by the

(33) See Syncell. Chronolg. p. 38.

ſame

Colours, and Vice in its native Deformity. All Methods are taken to render Villainy hateful, and undiſſembled Goodneſs amiable in the Eyes of Men. Who can read the Picture *Ovid* gives of Envy (35), without deteſting that hateful Perverſion of the Paſſions? The very Deſcription of the Fiend muſt have a greater Force than all the Arguments of a long and labour'd Diſcourſe.

Livid and meagre were her Looks, her Eye
In foul diſtorted Glances turn'd awry;
A Hoard of Gall her inward Parts poſſeſs'd,
And ſpread a Greenneſs o'er her canker'd Breaſt;
Her Teeth were brown with Ruſt, and from her Tongue,
In dangling Drops, the ſtringy Poiſon hung.
She never ſmiles, but when the Wretched weep,
Nor lulls her Malice with a Moment's Sleep.
Reſtleſs in Spite, while watchful to deſtroy,
She pines and ſickens at another's Joy,
Foe to herſelf. —— ADDISON.

It is eaſy to ſee the Advantage of ſuch Portraits as theſe, where the Virtues and Vices are colour'd with ſuch Juſtice and Strength of Fancy.

The Story of *Deucalion* and *Pyrrha* teaches, that Piety and Innocence will always inſure the divine Protection.

That of *Phaeton*, that a too exceſſive Fondneſs in the Parent is Cruelty to the Child.

That of *Narciſſus*, that an inordinate Self-Love, which renders us cruel to others, is ſure to be its own Tormentor.

That of *Pentheus*, that Enthuſiaſm is frequently more cruel than Atheiſm, and that an inordinate Zeal deſtroys the Effects it would produce.

That of *Minos* and *Scylla*, the Infamy of ſelling our Country; and that even they who reap Advantage from the Crime, deteſt the Criminal.

(35) *Ovid* Metam. l. 2.

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The Story of *Cippus*, is adapted to inſpire that noble Magnanimity, and true Greatneſs of Soul, which made him prefer the Publick Welfare to his own private Grandeur, while with an exemplary Generoſity, he choſe rather to live a private Freeman than to command Numbers of Slaves.

From the Story of *Tereus* we learn, that he who is guilty of one Crime lays the Foundation of another, and that he who begins with Luſt, may poſſibly end with Murder.

From the Avarice of *Midas* we learn, that Covetouſneſs is its own Puniſhment, and that nothing would prove more fatal to us than the Completion of our Wiſhes, and the Gratification of our fondeſt Deſires.

As the Morals of the *Greeks* and *Romans* were generally founded on the Conſtitution of the human Frame, and our various Relations as animal, as rational, and accountable Beings, they came very near to the Morals of Chriſtianity. They ſprang from the Seeds of eternal Truth originally ſown in the Mind by the great Creator himſelf. They were founded in Nature, and conſequently muſt, ſo far as they were uncorrupted, be agreeable to every Revelation that could poſſibly proceed from the God of Nature: For the Dictates of unbiaſs'd and unprejudic'd Reaſon can never deviate far from the Truth. The Laws of Juſtice and Humanity are ſo level to the Underſtanding, and ſo conformable to the Impulſes of the moral Senſe, that a ſerious Enquirer can never be much miſtaken unleſs his Heart be corrupt. "According to the Opinions of the greateſt and wiſeſt Phi-"loſophers, ſays *Cicero* (36), the Law is not an Invention "of the human Mind, or the arbitrary Conſtitution of "Men; but flows from the eternal Reaſon that governs the "Univerſe. The Rape which *Tarquin* committed upon "*Lucretia*, was not leſs criminal from there being at that "Time no written Law at Rome againſt ſuch Acts of Vi-"olence; the Tyrant was guilty of a Breach of the eter-"nal Law, whoſe Origin is as ancient as the divine Intel-

(36) *Cicero* de leg. l. 2. p. 1194.

" lect; for the true, the primitive, and the ſupreme Law, " is nothing elſe but the ſovereign Reaſon of the great " *Jove.*" Can any Thing be more juſt and more rational than this Sentiment!

The Philoſophers, the Hiſtorians, and the Poets, ſome few Inſtances excepted, were unanimous in the Cauſe of Virtue. The Philoſophers laid down the niceſt Rules for the Regulation of the moral Conduct, for the Exerciſe of Humanity, and the Manner in which Benefits ought to be conferr'd; they employ'd themſelves in making good Laws, they inculcated a Love of the Gods, a Love of their Country, a Contempt for Luxury, and for the mean Gratifications of Senſe. And theſe were inforced by the brighteſt Conjectures relating to a happy Immortality. The Hiſtorians generally wrote of Virtue as if they felt it, and expreſs'd a Love and Admiration of it by their Manner of deſcribing great, generous, and good Actions; and thoſe that were impious, cruel, and deſpicable. The Honours of the firſt, and the Infamy of the laſt, they tranſmitted down to future Ages. The Poets have dreſs'd up Piety and Virtue in all the Inſtances of Life, in the brighteſt and moſt lovely Colours, here their Numbers flow with the ſofteſt, mildeſt, and moſt melodious Harmony, while all the Thunder of Poetry was employ'd to blaſt the falſe Joy of the Wicked.

Pindar writes in a Strain of exalted Piety, and endeavours to wipe off the Aſperſions which ancient Fables had thrown on their Deities. Virtue and Religion are the Subjects of his Praiſes, and he ſpeaks of the Rewards of the Juſt with a warm and lively Aſſurance.

Juvenal eſtabliſhes the Diſtinctions of Good and Evil, and builds his Doctrines on the unmoveable Foundations of a ſupreme God, and an over-ruling Providence: His Morals are ſuited to the Nature and Dignity of an immortal Soul, and like it derive their Original from Heaven.

He aſſerts, (37), that the Indulgence of a ſecret Inclina-

(37) *Juv.* Sat. 13. v. 208.

tion

tion to Vice, though never ripened into Action, ſtains the Mind with Guilt, and juſtly expoſes the Offender to the Puniſhment of Heaven. What a Scene of Horror does he lay open *(38)*, when he expoſes to our View the Wounds and Anguiſh of a guilty Conſcience! With what Earneſtneſs does he exhort his Reader *(39)* to preſer Conſcience and Principle to Life itſelf, and not to be reſtrained from the Exerciſe of his Duty by the Threats of a Tyrant, or the Proſpect of Death, in all the Circumſtances of Cruelty and Terror. How juſtly does he expoſe the fatal Paſſion of Revenge *(40)*, from the Ignorance and Littleneſs of the Mind that is carried away by it; from the Honour and Generoſity of paſſing by Affronts, and forgiving Injuries; and from the Example of thoſe who had been remarkable for their Wiſdom and their Meekneſs, and eſpecially from that of *Socrates*, who was ſo great a Proficient in the beſt Philoſophy, that being ſenſible that his Perſecutors could do him no Hurt, had not the leaſt riſing Wiſh to do them any. Who juſt before he was going to die, talk'd with that eaſy and chearful Compoſure, as if he had been going to take Poſſeſſion of a Crown *(41)*, and drank off the poiſonous Bowl, as a Potion that was to help him forward to a happy Immortality.

Thus did the Teſtimony of a good Conſcience ſupport the wiſe and virtuous of the Heathens in their laſt Moments, while Guilt was ſure to dwell upon the Mind, and deprive it of all Confidence in God. What *Plato* ſays to this Purpoſe is admirably good *(42)*. "Know, *Socrates*, ſays he, "that when any one is at the Point of Death, he is fill'd

(38) Ib. v. 192, 210.
(39) Sat. 8. v. 79, 85.
(40) Sat. 13. v. 181.
(41) *Socrates* being aſk'd by his Friends to give them the Reaſon of this ſerene Joy and noble Intrepidity; "I hope, he replied, to be re-united "to the good and perfect Gods, and to be aſſociated with better Men "than thoſe I leave upon Earth." *Plato*'s Dialogues, p. 48, 51.
(42) De Rep. 1. 5.

" with anxious Doubts and Fears, from a Reflection on the " Errors of his paſt Life; then it is that the Pains and Tor- " ments reſerved in the other World for the Guilty, which " he had before ridiculed as ſo many idle Fables, begin to " affect his Soul, and to fill him with dreadful Apprehen- " ſions leſt they ſhould prove real. Thus, whether it be " that the Mind is enfeebled with Age, or that having " Death nearer at Hand, he examines Things with greater " Attention, his Soul is ſeiz'd with Fear and Terror, and, " if he has injured any one, ſinks into Deſpair; while he, " who has nothing to reproach himſelf with, feels that " ſweet Hope ſpringing up in his Soul, which *Pindar* calls " *The Nurſe of old Age.*"

Socrates traces all the principal Duties to God and Man (43), in ſuch a Manner, as is moſt likely to engage and prevail upon the Mind. He made as many Improvements in true Morality, as was poſſible to be made by the utmoſt Strength of human Reaſon, and in ſome Places he ſeems as if enlightened by a Ray from Heaven. In one of *Plato*'s Dialogues he prophecy's, that a DIVINE PERSON, a true Friend and Lover of Mankind, would come into the World, to inſtruct them in the moſt acceptable Way of addreſſing their Prayers to the Majeſty of Heaven.

Theſe were the Sentiments of ſome of the moſt celebrated of the Pagan Philoſophers, from whence Chriſtianity receives this Teſtimony of its Truth, that the Purity of its moral Precepts, is confirmed by the Dictates of the unprejudiced Reaſon, and the unbiaſs'd Judgments of the wiſeſt and beſt Men in all Ages. Can any Thing be a greater Confirmation of its Divinity, than its bearing thoſe Signatures of eternal Reaſon, which are ſtamp'd on all Hearts? And that while the Works of the Heathens, however excellent, are mingled with Uncertainty and Miſtake, this alone has the moſt remarkable Credentials of that eternal

(43) *Xenophon*'s memorable Things of *Socrates*.

Truth,

Truth, which is always conſiſtent with itſelf, and which is at the greateſt Diſtance from Error.

But here it may be aſked, how are theſe ſublime Conceptions conſiſtent with Idolatry; with the Blindneſs of Men, who paid Adoration to ſenſeleſs Statues, who were continually adding to the Number of their Gods, and who were ſo ſtupid, as not only to build a Temple to *Publick Faith*, to *Virtue*, and other Deities of the like Kind; but even to worſhip the *Fever*, and to build an Altar to *Fear?*

To reconcile theſe ſeeming Contradictions, it is neceſſary, in a few Words, to throw what has already been ſaid upon this Subject, into one Point of View.

It appears from the Account we have given of the Theology of the Ancients, that the *Egyptians*, *Perſians*, *Greeks*, and *Romans*, worſhipp'd only one Almighty, independent Being, the Father of Gods and Men, with a ſupreme Adoration, and that the ſeveral ſuperior Deities publickly worſhipped, were only different Names, or Attributes of the ſame God. This is aſſerted not only by ſeveral of the Pagans, but even by St. *Auſtin*. Whether this Diſtinction was maintained by the Bulk of the People amongſt the *Greeks* and *Romans*, is not ſo eaſy to determine; it is probable, that they might imagine them diſtinct Beings ſubordinate to the Supreme. However, there were others univerſally allowed to be of an inferior Claſs, and theſe were the national and tutelary Deities, among which laſt Number we may reckon the good Dæmons, or houſhold Gods, which the *Romans*, upon conquering any Nation or City, invited to take up their Reſidence amongſt them. Theſe were undoubtedly worſhipp'd with an inferior Kind of Adoration. Since the Stoic and Epicurean Philoſophers, who allowed their Exiſtence, believed them to be mortal, and that they were to periſh in the general Conflagration, in which they imagined the World was to be deſtroy'd by Fire. To this *Pliny* alludes, when deſcribing the Darkneſs and Horror that attended the Eruption of *Veſuvius*, he ſays, that ſome were lifting up their Hands

Hands to the Gods; but that the greater Part imagined, that the laſt and eternal Night was come, which was to deſtroy both the Gods and the World together.

This Diſtinction may be juſtified by the united Teſtimony of the Ancients, and indeed it in a great Meaſure, removes the Abſurdity of their continually introducing what were called new Gods; that is, new Mediators, and new Methods or Ceremonials, to be added, on particular Occaſions, to the ancient Worſhip.

The Idolatry of the Pagans, did not conſiſt in paying a direct Adoration to the Statues, but in making them the (44) Medium of Worſhip; and therefore, whether the ſeveral Deities were reckoned to be inferior Beings, or only different Names or Attributes of one Supreme, yet their Symbols, the Sun, Moon, and Stars, or the Statues erected to the Honour of their Gods, were never (except amongſt the loweſt and moſt ignorant of People) acknowledged as the ultimate Objects of Worſhip. In theſe Statues, however, the Deity was ſuppoſed to reſide in a peculiar Manner.

But even this was not always the Caſe; it is very evident, that the Statues erected to the Paſſions, the Virtues, and the Vices, were not of this Claſs. The *Romans* had particular

(44) The Folly of repreſenting the infinite and omnipreſent Spirit, by a ſenſible Image, is obvious from a very ſmall Degree of Reflection; and from hence ariſes the Crime of Idolatry, or repreſenting him by the Works of Nature, or thoſe of Mens Hands, as it is a Degradation of the Deity, and an Affront to the Being, whoſe glorious Eſſence is unlimited and unconfined; from hence proceeds that Exclamation of the Prophet, *Whereunto ſhall ye* LIKEN *me, ſaith the Lord*, &c.

When the *Iſraelites* made the Golden Calf, and cried out, *This is the God that brought us out of the Land of* Egypt, they muſt be ſuppoſed to mean *This repreſents the God that brought us out of the Land of* Egypt. They had lately left a Country fond of Symbols, where they had been uſed to ſee one Thing repreſented by another, and the Sun, the moſt glorious Image of the Deity, when he enters into *Taurus*, repreſented by a Bull. Had they been ſo ſtupid as to imagine this Calf, which they had juſt made to be the God of their Fathers, the God that had wrought ſo many Miracles for them even before they had given him Exiſtence; their Folly would be entirely inconſiſtent with the rational Nature of Man, and they muſt *have been* abſolutely incapable both of moral and civil Government, and *could only be* accounted Idiots, or Madmen.

Places

Places for offering up particular Petitions; they offered up their Prayers for Health in the Temple of *Salus*; they pray'd for the Preſervation of their Liberties before the Statue of *Liberty*, and offered their Sacrifices to the Supreme before a Figure expreſſive of their Wants. *Fever*, in the Opinion of the moſt ſtupid of the Vulgar, could never be conſidered as a God, yet at the Altar of *Fever*, they beſought the Supreme, to preſerve them from being infected with this Diſorder, or to cure their Friends who were already infected by it: And at the Altar of *Fear*, they put up their Supplications, that they might be preſerved from the Influence of a ſhameful Panic in the Day of Battle.

As this appears evidently to be the Caſe, it is no Wonder, that the Number of theſe Kind of Gods became very great. Some of theſe, by the Parade of Ceremonies that attended this Method of Devotion, were found to have a mighty Effect on the Minds of the Vulgar: So that when any Virtue began to loſe Ground, a Temple, or at leaſt an Altar erected to its Honour, was ſure to raiſe it from its declining State, and to re-inſtate its Influence on the Heart of Man.

This appears to be a true Repreſentation of the Caſe, from the Account which *Dionyſius* of *Halicarnaſſus* gives (45) of the Reaſons, which induced *Numa Pompilius* to introduce *Faith* into the Number of the *Roman* Divinities, and which, doubtleſs, gave Riſe to all the other Deities of the ſame Kind, that were afterwards introduced. "To engage his "People to mutual Faith and Fidelity, ſays he, *Numa* had "Recourſe to a Method hitherto unknown to the moſt ce-"lebrated Legiſlators; publick Contracts, he obſerved, "were ſeldom violated, from the Regard paid to thoſe who "were Witneſſes to any Engagement, while thoſe made in "Private, though in their own Nature no leſs indiſpenſible "than the other, were not ſo ſtrictly obſerved; whence he

(45) *Dion. Halic.* l. 2, c. 75.

"com-

" concluded, that by deifying *Faith*, theſe Contracts would " be ſtill more binding: Beſides, he thought it unreaſonable, " that while divine Honours were paid to Juſtice, *Nemeſis* " and *Themis*; *Faith*, the moſt ſacred and venerable Thing " in the World, ſhould receive neither publick nor private " Honour; he therefore built a Temple to publick *Faith*, " and inſtituted Sacrifices, the Charge of which was to be " defrayed by the Publick. This he did with the Hope, " that a Veneration for this Virtue being propagated " through the City, would inſenſibly be communicated to " each Individual. His Conjectures proved true, and *Faith* " became ſo revered, that ſhe had more Force than even " Witneſſes and Oaths; ſo that it was the common Method " in Caſes of Intricacy, for Magiſtrates to refer the Deci- " ſion to the Faith of the contending Parties."

Thus it appears evident, that theſe Kind of Gods, and the Temples erected to their Honour, were founded not only on political, but on virtuous Principles. This was undoubtedly the Caſe, with reſpect to the *Greeks* as well as the *Romans:* For a Propoſal being made at *Athens*, to introduce the Combats of the Gladiators; *firſt throw down*, cried out an *Athenian* Philoſopher from the midſt of the Aſſembly, *throw down the Altar, erected by our Anceſtors above a thouſand Years ago to Mercy.* Was not this to ſay, that they had no Need of an Altar to inſpire a Regard to Mercy and Compaſſion, when they wanted publick Spectacles to teach a Savage Cruelty and Hardneſs of Heart?

APPEN-

APPENDIX.

CONTAINING

An Account of the various Methods of Divination by Aſtrology, Prodigies. Magic, Augury, the Aruſpices and Oracles; with a ſhort Account of Altars, ſacred Groves, and Sacrifices, Prieſts and Temples.

I. *Of* ASTROLOGY.

WE ſhall now unfold the Methods, by which the Names of the Heathen Gods laid the Foundation of ſeveral pretended Sciences; and this we think the more neceſſary in this Place, as it is a Subject which has a cloſe Connection with the Origin of Idolatry. And here we muſt again turn our Eyes to the ancient *Egyptians*, who were not only the Inventors of Arts, but the Authors of the groſſeſt Superſtitions. We have already, in the foregoing Diſſertation on the Theology of the Ancients, accounted for the Names given to the Signs of the Zodiac, which, in their firſt Inſtitution, had an expreſſive Meaning, and which one would hardly imagine capable of producing the Multitude of ſuperſtitious Ceremonies, and extravagant Opinions which reſulted from them; Ceremonies and Opinions diffuſed over the whole Earth, and propagated with Succeſs in almoſt every Nation.

Aſtrology was doubtleſs the firſt Method of Divination, and probably prepared the Mind of Man for the other no leſs abſurd Ways of ſearching into Futurity: And therefore a ſhort

a ſhort View of the Riſe of this pretended Science cannot be improper in this Place, eſpecially as the Hiſtory of theſe Abſurdities is the beſt Method of confuting them. And indeed as this Treatiſe is chiefly deſigned for the Improvement of Youth, nothing can be of greater Service to them than to render them able to trace the Origin of thoſe pretended Sciences, ſome of which have even ſtill an Influence on many weak and ignorant Minds. But to proceed,

The *Egyptians* becoming ignorant of the ſacred and Aſtronomical Hieroglyphics, by Degrees look'd upon the Names of the Signs, as expreſſing certain Powers with which they were inveſted, and as Indications of their ſeveral Offices. The Sun on Account of its Splendor and enlivening Influence, was imagined to be the great Mover of Nature; the Moon had the ſecond Rank of Powers, and each Sign and Conſtellation a certain Share in the Government of the World; the Ram had a ſtrong Influence over the Young of the Flocks and Herds; the Ballance could inſpire nothing but Inclinations to good Order and Juſtice; and the Scorpion excite only evil Diſpoſitions: And, in ſhort, that each Sign produced the Good or Evil intimated by its Name. Thus, if the Child happened to be born at the Inſtant when the firſt Star of the Ram roſe above the Horizon, (when in order to give this Nonſenſe the Air of a Science, the Star was ſuppoſed to have its greateſt Influence) he would be rich in Cattle; and that he who ſhould enter the World under the Crab, ſhould meet with nothing but Diſappointment, and all his Affairs ſhould go backwards and downwards. The People were to be happy whoſe King entered the World under the Sign Libra; but compleatly wretched if he ſhould light under the horrid Sign Scorpio; the Perſons born under Capricorn, eſpecially if the Sun at the ſame Time aſcended the Horizon, were ſure to meet with Succeſs, and to riſe upwards like the wild Goat, and *the Sun* which then aſcends for ſix Months together; the *Lion was* to produce Heroes; and the Virgin with her Ear

of

of Corn, to inſpire Chaſtity, and to unite Virtue and Abundance. Could any Thing be more extravagant and ridiculous! "This way of arguing, ſays an ingenious modern "Author, is nearly like that of a Man, who ſhould ima-"gine, that in order to have good Wine in his Cellar, he "need do no more than hang a good Cork at the Door."

The Caſe was exactly the ſame with reſpect to the Planets, whoſe Influence is only founded on the wild Suppoſition of their being the Habitation of the pretended Deities, whoſe Names they bear, and the fabulous Characters the Poets have given them.

Thus to Saturn they gave languid, and even deſtructive Influences, for no other Reaſon, but becauſe they had been pleas'd to make this Planet the Reſidence of Saturn, who was painted with grey Hairs and a Scythe.

To Jupiter they gave the Power of beſtowing Crowns, and diſtributing long Life, Wealth and Grandeur, meerly becauſe it bears the Name of the Father of Life.

Mars was ſuppoſed to inſpire a ſtrong Inclination for War; for no other Reaſon, but becauſe it was believed to be the Reſidence of the God of War.

Venus had the Power of rendering Men voluptuous and fond of Pleaſure, for no other Reaſon, but becauſe Men had been pleaſed to give it the Name of one, who, by ſome, was thought to be the Mother of Pleaſure.

Mercury, though almoſt always inviſible, as being concealed by the Rays of the Sun, would never have been thought to ſuperintend the Proſperity of States, and the Affairs of Wit and Commerce, had not Men, without the leaſt Reaſon, given it the Name of one who was ſuppoſed to be the Inventor of civil Polity.

According to the Aſtrologers, the Power of the aſcending Planet is greatly increaſed by that of an aſcending Sign; then the benign Influences are all united, and fall together on the Head of all the happy Infants which at that Moment enter

the World (46); yet can any Thing be more contrary to Experience; which ſhews us, that the Characters and Events produced by Perſons born under the ſame Aſpect of the Stars, are ſo far from being alike, that they are directly oppoſite.

Thus it is evident, that Aſtrology is built upon no Principles, that it is founded on Fables, and on Influences void of Reality. Yet abſurd as it is, and ever was, it obtain'd Credit, and the more it ſpread, the greater Injury was done to the Cauſe of Virtue. Inſtead of the Exerciſe of Prudence, and wiſe Precaution, it ſubſtituted ſuperſtitious Forms and childiſh Practices, it enervated the Courage of the Brave by Apprehenſions grounded on Puns and Quibbles, and encouraged the Wicked, by making them lay to the Charge of a Planet, thoſe Evils which only proceeded from their own Depravity.

But not content with theſe Abſurdities, which deſtroyed the very Idea of Liberty, they aſſerted that theſe Stars, which had not the leaſt Connection with Mankind, govern'd all the Parts of the human Body (47), and ridiculouſly affirm'd

(46) "What compleats the Ridicule, ſays the *Abbe le Pluche*, to whom "we are oblig'd for theſe judicious Obſervations is, that what Aſtro-"nomers call the firſt Degree of the Ram, the Ballance, or of Sagitarius, "is no longer the firſt Sign, which gives fruitfulneſs to the Flocks, inſpires "Men with a Love of Juſtice, or forms the Hero. It has been found "that all the celeſtial Signs have, by little and little, receded from the "vernal Equinox, and drawn back to the Eaſt: Notwithſtanding this, "the Point of the Zodiack that cuts the Equator, is ſtill call'd the firſt "Degree of the Ram, though the firſt Star of the Ram be thirty Degrees "beyond it, and all the other Signs in the ſame Proportion. When "therefore any one is ſaid to be born under the firſt Degree of the Ram, "it was in Reality one of the Degrees of Piſces that then came above the "Horizon; and when another is ſaid to be born with a royal Soul, and "heroic Diſpoſitions, becauſe at his Birth the Planet Jupiter aſcended the "Horizon, in Conjunction with the firſt Star of Sagitary; Jupiter was "indeed at that Time in Conjunction with a Star thirty Degrees eaſtward "of Sagitary, and in good Truth it was the pernicious Scorpion that pre-"ſided at the Birth of this happy, this incomparable Child. *Le Pluche's* Hiſt. of the Heavens, Vol. I. p. 255.

(47) Each Hour of the Day had alſo one; the Number ſeven, as being *that of the Planets*, became of mighty Conſequence. The ſeven Days in *the Week*, a Period of Time handed down by Tradition, happened to correſ-

firm'd, that the Ram preſided over the Head, the Bull over the Gullet; the Twins over the Breaſt; the Scorpion over the Entrails; the Fiſhes over the Feet, *&c.* By this Means they pretended to account for the various Diſorders of the Body; which was ſuppoſed to be in a good or bad Diſpoſition, according to the different Aſpects of theſe Signs. To mention only one Inſtance; they pretended that great Caution ought to be uſed in taking a Medicine under Taurus, or the Bull, becauſe as this Animal chews his Cud, the Perſon would not be able to keep it in his Stomach.

Nay, the Influence of the Planets were extended to the Bowels of the Earth, where they were ſuppoſed to produce Metals. From hence it appears, that when Superſtition and Folly are once on Foot, there is no ſetting Bounds to their Progreſs. Gold, to be ſure, muſt be the Production of the Sun, and the Conformity in Point of Colour, Brightneſs, and Value, was a ſenſible Proof of it. By the ſame Way of Reaſoning the Moon produced all the Silver, to which it was related by Colour; Mars all the Iron, which ought to be the favourite Metal of the God of War; Venus preſided over Copper, which ſhe might well be ſuppoſed to produce, ſince it was found in Plenty in the Iſle of *Cyprus*, which was ſuppoſed to be the Favourite Reſidence of this Goddeſs. By the ſame fine Way of Reaſoning, the other Planets preſided over the other Metals. The languid Saturn was ſet over Mines of Lead; and Mercury, on Account of his Activity, had the Superintendency of Quickſilver; while it was the Province of Jupiter to preſide over Tin, as this was the only Metal that was left him.

correſpond with the Number of the Planets; and therefore they gave the Name of a Planet to each Day, and from thence ſome Days in the Week were conſidered as more fortunate or unlucky than the reſt: And hence ſeven Times ſeven, called the climacterical Period of Hours, Days, or Years, were thought extremely dangerous, and to have a ſurpriſing Effect on private Perſons, the Fortune of Princes, and the Government of States. Thus the Mind of Man became diſtreſſed by imaginary Evils, and the Approach of theſe Moments, in themſelves, as harmleſs as the reſt of their Lives, has, by the Strength of Imagination, brought on the moſt fatal *Effects.*

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From hence the Metals obtained the Names of the Planets; and from this Opinion, that each Planet engender'd its own peculiar Metal, they at length conceived an Opinion, that as one Planet was more powerful than another, the Metal produced by the Weakeſt, was converted into another by the Influence of a ſtronger Planet. Lead, though a real Metal, and as perfect in its Kind as any of the reſt, was conſidered as only a Half Metal, which through the languid Influences of old Saturn, was left imperfect; and therefore under the Aſpect of Jupiter it was converted into Tin; under that of Venus, into Copper; and at laſt into Gold, under ſome particular Aſpects of the Sun. And from hence, at laſt aroſe the extravagant Opinions of the Alchymiſts, who with wonderful Sagacity endeavour'd to find out Means for haſtening theſe Changes or Tranſmutations, which, as they conceiv'd, the Planets perform'd too ſlowly: But, at laſt, the World was convinced, that the Art of the Alchymiſt was as ineffectual as the Influences of the Planets, which, in a long Succeſſion of Ages, had never been known to change a Mine of Lead to that of Tin, or any other Metal.

II. *Of* PRODIGIES.

WHOEVER reads the *Roman* Hiſtorians (1), muſt be ſurpris'd at the Number of Prodigies, which are conſtantly recorded, and which frequently fill'd the People with the moſt dreadful Apprehenſions. It muſt be confeſs'd, that ſome of theſe are altogether ſupernatural, and are only to be accounted for by the Ignorance of the Vulgar, corrupting and altering what had been only handed down by Tradition, or by their being conſidered as the Inventions of corrupt Prieſts; while the greater Part only conſiſt of ſome of the uncommon Productions of Nature, which Superſti-

(1) Particularly *Livy*, *Dionyſius* of *Halicarnaſſus*, *Pliny*, and *Valerius Maximus*.

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tion always attributed to a ſuperior Cauſe, and repreſented as the Prognoſtications of ſome impending Misfortunes.

Of this Claſs may be reckoned the Appearance of two Suns, the Nights illuminated by Rays of Light, the Views of fighting Armies, Swords and Spears darting through the Air; Showers of Milk, of Blood, of Stones, of Aſhes, or of Fire; and the Birth of Monſters, of Children, or of Beaſts who had two Heads, or of Infants who had ſome Feature reſembling thoſe of the brute Creation. Theſe were all dreadful Prodigies, which fill'd the People with inexpreſſible Aſtoniſhment, and the whole *Roman* Empire with an extreme Perplexity; and whatever unhappy Event follow'd upon theſe, was ſure to be either cauſed or predicted by them.

Yet nothing is more eaſy than to account for theſe Productions, which have no Relation to any Events that may happen to follow them. The Appearance of two Suns has frequently happened in *England*, as well as in other Places, and is only cauſed by the Clouds being placed in ſuch a Situation, as to reflect the Image of that Luminary; Nocturnal Fires, inflamed Spears, fighting Armies, were no more than what we call the Aurora Borealis, northern Lights, or inflam'd Vapours floating in the Air; Showers of Stones, of Aſhes, or of Fire, were no other than the Effects of the Eruptions of ſome Volcano at a conſiderable Diſtance; Showers of Milk were only cauſed by ſome Quality in the Air condenſing, and giving a whitiſh Colour to the Water; and thoſe of Blood are now well known to be only the red Spots left upon the Earth on Stones and the Leaves of Trees, by the Butterflies who hatch in hot or ſtormy Weather (2).

(2) This has been fully proved by *M. Reaumur*, in his Hiſtory of Inſects.

III. *Of* MAGIC.

MAGIC, or the pretended Art of producing, by the Aſſiſtance of Words and Ceremonies, ſuch Events as are above the natural Power of Man, was of ſeveral Kinds, and chiefly conſiſted in invoking the Good and Benevolent, or the Wicked and Miſchievous Spirits. The firſt, which was called *Theurgia*, was adopted by the wiſeſt of the Pagan World, who eſteemed this, as much as they deſpiſed the latter, which they call'd *Goetia*. *Theurgia*, was by the Philoſophers accounted a divine Art, which only ſerved to raiſe the Mind to higher Perfection, and to exalt the Soul to a greater Degree of Purity; and they, who by Means of this Kind of Magic, were imagined to arrive at what was called Intuition, wherein they enjoyed an intimate Intercourſe with the Deity, were believed to be inveſted with their Powers: So that it was imagined, that nothing was impoſſible for them to perform.

All who made Profeſſion of this Kind of Magic aſpired to this State of Perfection. The Prieſt, who was of this Order, was to be a Man of unblemiſh'd Morals, and all who join'd with him were bound to a ſtrict Purity of Life; they were to abſtain from Women, and from animal Food; and were forbid to defile themſelves by the Touch of a dead Body. Nothing was to be forgot in their Rites and Ceremonies; the leaſt Omiſſion, or the leaſt Miſtake, rendered all their Art ineffectual: So that this was a conſtant Excuſe, for their not performing all that was required of them; though as their ſole Employment, (after having arrived to a certain Degree of Perfection, by Faſting, Prayer, and the other Methods of Purification) was the Study of univerſal Nature; they might gain ſuch an Inſight into phyſical Cauſes, as might enable them to perform Actions, that might very well fill the ignorant Vulgar with Amazement. And it is *hardly to* be doubted, but that this was all the Knowledge

that

that many of them ever aſpired after. In this Sort of Magic, *Hermes Triſmegiſtus* and *Zoroaſter* excell'd: And indeed it gain'd great Reputation amongſt the *Egyptians*, *Chaldeans*, *Perſians*, and *Indians*. In Times of Ignorance, a Piece of Clock-work, or ſome curious Machine, was ſufficient to entitle the Inventor to the Works of Magick: And ſome have even aſſerted, that the *Egyptian* Magic, that has been render'd ſo famous by the Writings of the Ancients, conſiſted only in Diſcoveries drawn from the Mathematicks and natural Philoſophy, ſince thoſe *Greek* Philoſophers, who travell'd into *Egypt* in order to obtain a Knowledge of their Sciences, return'd with only a Knowledge of Nature, and Religion and ſome rational Ideas of their ancient Symbols.

But it can hardly be doubted, but that Magic in its groſſeſt and moſt ridiculous Senſe was practiſed in Egypt, at leaſt amongſt ſome of the Vulgar, long before *Pythagoras* or *Empedocles* travell'd into that Country.

The *Egyptians* had been very early accuſtom'd to vary the Signification of their Symbols, by adding to them ſeveral Plants, Ears of Corn, or Blades of Graſs, to expreſs the different Employments of Huſbandry; but underſtanding no longer their Meaning, nor the Words that had been made uſe of on theſe Occaſions, which were equally unintelligible, the Vulgar might miſtake theſe for ſo many myſterious Practices obſerved by their Fathers; and from hence they might conceive the Idea, that a Conjunction of Plants, even without being made uſe of as a Remedy, might be of Efficacy to preſerve or procure Health. "Of theſe, ſays the "*Abbe le Pluche*, they made a Collection, and an Art by "which they pretended to procure the Bleſſings, and pro-"vide againſt the Evils of Life." By the Aſſiſtance of theſe, Men even attempted to hurt their Enemies, and indeed the Knowledge of poiſonous or uſeful Simples, might, on particular Occaſions, give ſufficient Weight to their empty Curſes or Invocations. But theſe magic Incantations, ſo

contrary to Humanity, were deteſted and puniſhed by almoſt all Nations, nor could they be tolerated in any.

Pliny, after mentioning an Herb, the throwing of which into an Army, it was ſaid, was ſufficient to put it to the Rout, aſks, where was this Herb when *Rome* was ſo diſtreſs'd by the *Cimbri* and *Teutones?* Why did not the *Perſians* make uſe of it when *Lucullus* cut their Troops in Pieces?

But amongſt all the Incantations of Magic, the moſt ſolemn as well as the moſt frequent, was that of calling up the Spirits of the Dead; this indeed was the Quinteſſence of their Art; and the Reader cannot be diſpleaſed to find this Myſtery unravel'd.

An Affection for the Body of a Perſon, who in his Lifetime was beloved, induced the firſt Nations to inter the Dead in a decent Manner; and to add to this melancholly Inſtance of their Eſteem, thoſe Wiſhes which had a particular Regard to their new State of Exiſtence; and the Place of Burial, conformable to the Cuſtom of Characterizing all beloved Places, or thoſe diſtinguiſh'd by a memorable Event, was pointed out by a large Stone, or a Pillar raiſed upon it. To this Place Families, and when the Concern was general, Multitudes repaired every Year, where, upon this Stone, were made Libations of Wine, Oil, Honey and Flour; and here they ſacrificed and eat in common, having firſt made a Trench in which they burnt the Intrails of the Victim, and into which the Libation and the Blood was made to flow. They began with thanking God for having given them Life, and providing their neceſſary Food; and then praiſed him for the good Examples they had been favour'd with. From theſe melancholly Rites were baniſh'd all Licentiouſneſs and Levity, and while other Cuſtoms chang'd, theſe continued the ſame. They roaſted the Fleſh of the Victim they had offer'd, and eat it in common, diſcourſing on the Virtues of him they came to lament.

All other Feaſts were diſtinguiſhed by Names ſuitable to *the Ceremonies* that attended them. Theſe Funeral Meet-

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ings were ſimply call'd *the Manes*, that is, the Aſſembly. Thus the *Manes* and the *Dead* were Words that became ſynonymous. In theſe Meetings, they imagined that they renewed their Alliance with the deceaſed, who, they ſuppos'd had ſtill a Regard for the Concerns of their Country and Family, and who, as affectionate Spirits, could do no leſs than inform them of whatever was neceſſary for them to know. Thus the Funerals of the Dead were at laſt converted into Methods of Divination, and an innocent Inſtitution, into one of the groſſeſt Pieces of Folly and Superſtition.

But they did not ſtop here; they grew ſo extravagantly credulous, as to believe that the Phantom drank the Libations that had been poured forth, while the Relations were feaſting on the reſt of the Sacrifice round the Pit. And from hence became apprehenſive leſt the reſt of the Dead ſhould promiſcuouſly throng about this Spot to get a Share in the Repaſt they were ſuppoſed to be ſo fond of, and leave nothing for the dear Spirit for whom the Feaſt was intended. They then made two Pits or Ditches, into one of which they put Wine, Honey, Water and Flour, to employ the generality of the Dead; and in the other they poured the Blood of the Victim; when ſitting down on the Brink, they kept off, by the Sight of their Swords, the Crowd of Dead who had no Concern in their Affairs, while they called him by Name, whom they had a Mind to chear and conſult, and deſired him to draw near (1).

The Queſtions made by the Living were very intelligible; but the Anſwers of the Dead, as they conſiſted of Silence, were not ſo eaſily underſtood, and therefore the Prieſts and Magicians made it their Buſineſs to explain them. They retired into deep Caves, where the Darkneſs and Silence

(1) *Homer* gives the ſame Account of theſe Ceremonies, when *Ulyſſes* raiſes the Soul of *Tireſias*; and the ſame Uſages are found in the Poem of *Silius Italicus*. And to theſe Ceremonies the Scriptures frequently allude, when the *Iſraelites* are forbid to aſſemble upon high Places.

reſembled the State of Death, and there faſted and lay upon the Skins of the Beaſts they had ſacrificed, and then gave for Anſwer the Dream which moſt affected them; or open'd certain Books appointed for this Purpoſe, and gave for Anſwer the firſt Sentence that offer'd. At other Times the Prieſt, or any Perſon who came to conſult, took Care at his going out of the Cave, to liſten to the firſt Words he ſhould hear, and theſe were to be his Anſwer. And though they had no relation to the Buſineſs in Hand, they were turn'd ſo many Ways, and their Senſe ſo violently wreſted, that they made them ſignify almoſt any Thing they pleaſed. At other Times they had recourſe to a Number of Tickets, on which were ſome Words or Verſes, and theſe being thrown into an Urn, the firſt that was taken out was deliver'd to the Family.

IV. *Of* AUGURY.

THE ſuperſtitious Fondneſs of Mankind, for ſearching into Futurity, has given Riſe to a vaſt Variety of Follies, all equally weak and extravagant. The *Romans*, in particular, found out almoſt innumerable Ways of Divination; all Nature had a Voice, and the moſt ſenſeleſs Beings, and moſt trifling Accidents, became Preſages of future Events, and foretold Things to come. This introduced Ceremonies, founded on a miſtaken Knowledge of Antiquity, that were the moſt childiſh and ridiculous, and which yet were performed with an Air of Solemnity. The Perſons appointed to unravel the Decrees of Heaven, were thoſe of the moſt reſpectable Characters, and the higheſt Stations, who received great Honour from the Privilege of exerciſing this Office.

Cicero, who was perfectly ſenſible of the Folly of theſe Practices, relates a Saying of *Cato*, who declared, that one of the moſt ſurpriſing Things to him was, how one Soothſayer could look another in the Face without laughing; and *indeed that* Prieſt muſt have a ſurpriſing Command of himſelf

ſelf who could avoid ſmiling whenever he ſaw his Colleagues walking with a grave and ſtately Air, and holding up the augural Staff, to determine the Limits beyond which every Thing ceaſed to be prophetical.

It has already been obſerved, that Birds, on account of their Swiftneſs in flying, were conſidered by the *Egyptians* as the Symbols of the Winds; and that Figures of particular Species of Fowl, were ſet up to denote the Time when the near Approach of a periodical Wind was expected. From hence, before they undertook any Thing of Conſequence, as Sowing, Planting, or putting out to Sea, it was uſual for them to ſay (2), *Let us conſult the Birds*, meaning the Signs fix'd up to give them the neceſſary Informations they then ſtood in Need of. By doing this they knew how to regulate their Conduct; and it frequently happened, that when this Precaution was omitted, they had Reaſon to reproach themſelves for their Neglect. From hence Mankind miſtaking their Meaning, and retaining the Phraſe, *Let us conſult the Birds*, and perhaps hearing old Stories repeated of the Advantages ſuch and ſuch Perſons had received, by conſulting them in a critical Moment, when the Periodical Wind would have ruin'd their Affairs, they began to conceive an Opinion, that the Fowl which ſkim through the Air, were ſo many Meſſengers ſent from the Gods, to inform them of future Events, and to warn them againſt any Diſaſterous Undertaking. From hence they took Notice of their Flight, and from their different Manner of Flying prognoſticated good or bad Omens. The Birds were inſtantly grown wonderous wiſe, and an Owl who hates the Light, could not paſs by the Window of a ſick Perſon in the Night, where he was offended by the Light of a Lamp or a Candle, but his hooting muſt be conſidered as prophecying, that the Life of the poor Man was nearly at an End.

The Place where theſe Auguries were taken amongſt the *Romans*, was commonly upon an Eminence; they were pro-

(2) *Le Pluche's* Hiſt. of the Heavens, Vol. I. p. 241.

hibited

hibited after the Month of *Auguſt*, becauſe that was the Time for the moulting of Birds, nor were they permitted on the Wane of the Moon, nor at any Time in the Afternoon, or when the Air was the leaſt diſturb'd by Winds or Clouds.

When all the previous Ceremonies were performed, the Augur cloath'd in his Robe, and holding his augural Staff in his Right-Hand, ſat down at the Door of his Tent, look'd round him, then marked out the Diviſions of the Heavens with his Staff, drew a Line from Eaſt to Weſt, and another from North to South, and then offer'd up his Sacrifice. A ſhort Prayer, the Form of which may be ſufficiently ſeen, in that offer'd to *Jupiter*, at the Election of *Numa Pompilius*, which was as follows: "O Father *Jupiter*, if it be thy Will, "that this *Numa Pompilius*, on whoſe Head I have laid my "Hand, ſhould be King of *Rome*, grant that there be clear "and unerring Signs, within the Bounds I have deſcribed." The Prayer being thus ended, the Prieſt turn'd to the Right and Left, and to whatever Point the Birds directed their Flight, in order to determine from thence, whether the God approved or rejected the Choice.

The Veneration which the *Romans* entertained for this Ceremonial of their Religion, made them attend the Reſult of the Augury with the moſt profound Silence, and the Affair was no ſooner determined, than the Augur reported his Deciſion by ſaying, *The Birds approve*, or *The Birds diſapprove it*. However, notwithſtanding the Augury might be favourable, the Enterprize was ſometimes deferr'd, till they fancied it confirm'd by a new Sign.

But of all the Signs which happened in the Air, the moſt infallible was that of Thunder and Lightening, eſpecially if it happened to be fair Weather. If it came on the Right-Hand it was a bad Omen, but if on the Left a good one, becauſe, according to *Donatus*, all Appearances on that Side were ſuppoſed to proceed from the Right-Hand of the Gods.

Let us now take a View of the ſacred Chickens; for an *Examination* into the Manner of their taking the Corn that

was

was offer'd them, was the moſt common Method of taking the Augury. And indeed the *Romans* had ſuch Faith in the Myſteries contain'd in their Manner of Feeding, that they hardly ever undertook any important Affair without firſt adviſing with them. Generals ſent for them to the Field, and conſulted them before they ventur'd to engage the Enemy, and if the Omen was unfavourable, they immediately deſiſted from their Enterprize. The ſacred Chickens were kept in a Coop or Penn, and entruſted to the Care of a Perſon who, on Account of his Office, was called *Pullarius*. The Augur, after having commanded Silence, order'd the Penn to be open'd, and threw upon the Ground a handful of Corn. If the Chickens inſtantly leap'd out of the Penn, and peck'd up the Corn with ſuch Eagerneſs as to let ſome of it fall from their Beaks, the Augury was called *Tripudium*, or, *Tripudium Soliſtimum*, from its ſtriking the Earth, and was eſteem'd a moſt auſpicious Omen; but if they did not immediately run to the Corn, if they flew away, if they walked by it without minding it, or if they ſcatter'd it abroad with their Wings, it portended Danger and ill Succeſs. Thus the Fate of the greateſt Undertakings, and even the Fall of Cities and Kingdoms, was thought to depend on the Appetite of a few Chickens.

Obſervations were alſo taken from the Chattering, Singing, or Hooting of Crows, Pies, Owls, *&c.* and from the Running of Beaſts, as Heifers, Aſſes, Rams, Hares, Wolves, Foxes, Weeſels, and Mice, when theſe appeared in uncommon Places, croſs'd the Way, or run to the Right or Left, *&c.* They alſo pretended to draw a good or bad Omen from the moſt common and trifling Actions or Occurrences of Life, as Sneezing, Stumbling, Starting, the Numbneſs of the little Finger, the Tingling of the Ear, the Spilling of Salt upon the Table, or Wine upon one's Cloaths, the accidental Meeting of a Bitch with Whelp, *&c.* It was alſo the Buſineſs of the Augurs to interpret Dreams, Oracles, and Prodigies.

The

The College of Augurs, as firſt inſtituted at *Rome* by *Romulus*, was only compoſed of three Perſons, taken from the three Tribes, into which all the Inhabitants of the City were divided; but ſeveral others were afterwards added, and at laſt, according to a Regulation of *Scylla*, this College conſiſted of fifteen Perſons, all of the firſt Diſtinction, the eldeſt of whom was called the Maſter of the College; "It "was a Prieſthood for Life, of a Character indelible, which "no Crime or Forfeiture could efface; it was neceſſary that "every Candidate ſhould be nominated to the People by "two Augurs, who gave a ſolemn Teſtimony upon Oath, "of his Dignity and fitneſs for that Office (3)." The greateſt Precautions were indeed taken in this Election; for as they were inveſted with ſuch extraordinary Privileges, none were qualified but Perſons of a blameleſs Life, and free from all perſonal Defects. The Senate could aſſemble in no Place but what they had conſecrated. They frequently occaſion'd the diſplacing of Magiſtrates, and the deferring of publick Aſſemblies; "But the Senate, at laſt, conſidering that ſuch "an unlimited Power was capable of authoriſing a Number "of Abuſes, decreed that they ſhould not have it in their "Power to adjourn any Aſſembly that had been legally con-"vened (4)."

Nothing can be more aſtoniſhing, than to find ſo wiſe a People as the *Romans* addicted to ſuch Childiſh Fooleries. *Scipio*, *Auguſtus*, and many others, have, without any fatal Conſequence, deſpiſed the Chickens and the other Arts of Divination: But when the Generals miſcarried in any Enterprize, the People laid the whole Blame on the Heedleſſneſs with which they had been conſulted, and if he had entirely neglected conſulting them, all the Blame was thrown upon him who had preferred his own Forecaſt to that of the Fowls, while thoſe who made theſe Kinds of Predictions a Subject of Railery, were accounted impious and prophane. Thus

(3) *Middleton*'s Life of *Cicero*.
(4) *Banier*'s Mythology, Vol. I. p. 400.

they

they conſtrued as a Puniſhment from the Gods the Defeat of *Claudius Pulcher*, who when the ſacred Chickens refuſed to eat what was ſet before them, ordered them to be thrown into the Sea; *If they won't eat*, ſaid he, *they ſhall drink.*

II. *Of the* ARUSPICES.

IN the moſt early Ages of the World a Senſe of Piety, and a Regard to Decency, had introduced a Cuſtom of never ſacrificing to him, who gave them all their Bleſſings, any but the ſoundeſt, the moſt fat and beautiful Victims. They were examined with the cloſeſt and moſt exact Attention, that none might be offered but the moſt perfect. This Ceremonial, which doubtleſs ſprang at firſt from Gratitude, and ſome natural Ideas of Fitneſs and Propriety, at laſt degenerated into trifling Niceties and ſuperſtitious Ceremonies, which they conceived to be of the utmoſt Importance, and even commanded by the Deity. And it having been once imagined, that nothing was to be expected from the Gods, when the Victim was imperfect, the Idea of Perfection was united with Abundance of trivial Circumſtances; ſuch a Deity was fond of white Victims, others of black, and others of red. The Intrails were examined with peculiar Care, and the whole Ceremony was imagined to be entirely uſeleſs, if the leaſt Defect was diſcovered; but, on the other Hand, if the Whole was without Blemiſh, their Duties were fulfill'd, and under an Aſſurance that they had engaged the Gods to be on their Side, they engaged in War, and in the moſt hazardous Undertakings, with ſuch a Confidence of Succeſs, as had the greateſt Tendency to procure it.

The Idea of the Neceſſity of this Perfection naturally increaſed, as ſoon as it was believed to be an infallible Means of ſatisfying the Gods, and procuring their Aſſiſtance and Protection; and this introduced their calling in the Aſſiſtance of thoſe who ſhould aid the Prieſt in his Office, and make it their Buſineſs to ſtudy all the Rules neceſſary to be obſerved, to avoid the ill Conſequences that might attend

the ſlighteſt Miſtake. Theſe introduced all the Obſervances that followed; the Rules were obſerved merely for the ſake of the Prediction they were to draw from them, they had no longer any Connection with the pious Motives that had firſt inſtituted them; and it became their grand Principle, that the Perfection, or Defects of the outward and inward Parts, was a Mark of the Conſent or Diſapprobation of the Gods. All the Motions of the Victim that was led to the Altar became ſo many Prophecies. If he advanced with an eaſy Air in a ſtrait Line, and without offering Reſiſtance, if he made no extraordinary Bellowing when he received the Blow, if he did not get looſe from the Perſon that lead him to the Slaughter, it was a Prognoſtick of an eaſy and flowing Succeſs.

The Victim was knock'd down, but before its Belly was ripp'd open, one of the Lobes of the Liver was allotted to thoſe who offer'd the Sacrifice, and the other to the Enemies of the State. That which was neither blemiſh'd nor wither'd, of a bright red, and neither larger nor ſmaller than it ought to be, prognoſticated great Proſperity to thoſe for whom it was ſet apart; that which was livid, ſmall, or corrupted, preſaged the moſt fatal Miſchiefs.

The next Thing to be conſidered was the Heart, which was alſo examined with the utmoſt Care, as was the Spleen, the Gall, and the Lungs; and if any of theſe were let fall, if they ſmelt rank, or were bloated, livid, or wither'd, it preſaged nothing but Misfortunes. *Lucan* has elegantly deſcribed almoſt all theſe Imperfections, as meeting in one Victim.

The Liver wet with putrid Streams he ſpy'd,
And Veins that threaten'd on the hoſtile Side;
Part of the heaving Lungs is no where found,
And thinner Films the ſever'd Entrails bound;
No uſual Motion ſtirs the panting Heart,
The chinky Veſſels ouze in ev'ry Part:

The

The Cawl, where wrapt the cloſe Inteſtines lie,
Betrays its dark Receſſes to the Eye.
One Prodigy ſuperior threaten'd ſtill,
The never failing Harbinger of Ill:
Lo! By the fibrous Liver's riſing Head,
A ſecond Rival Prominence is ſpread.

ROWE's Lucan.

After they had finiſh'd their Examination of the Entrails, the Fire was kindled, and from this alſo they drew ſeveral Preſages. If the Flame was clear, if it mounted up without dividing, and went not out till the Victim was entirely conſumed, this was a Proof that the Sacrifice was accepted; but if they found it difficult to kindle the Fire, if the Flame divided, if it play'd around inſtead of taking hold of the Victim, if it burnt ill, or went out, it was a bad Omen.

At *Rome* the Aruſpices were always choſen from the beſt Families, and as their Employment was of the ſame Nature as the Augurs, they were as much honour'd. It was a very common Thing indeed to ſee their Predictions verified by the Event, eſpecially in their Wars: Nor is this at all wonderful, the Prediction never lull'd them into Security, or prevented their taking every neceſſary Precaution; but on the contrary, the Aſſurance of Victory inſpired that Intrepidity and high Courage, which in the common Soldiers was the principal Thing neceſſary to the Attainment of it. But if after the Appearance of a complete Favour from the Gods, whom they had addreſs'd, their Affairs happened to miſcarry, the Blame was laid on ſome other Deity. *Juno* or *Minerva* had been neglected. They ſacrificed to them, recovered their Spirits, and behaved with greater Precaution.

However, the Buſineſs of the Aruſpices was not reſtrained to the Altars and Sacrifices, they had an equal Right to explain all other Portents. The Senate frequently conſulted them on the moſt extraordinary Prodigies.

" The College of the Aruſpices (5), as well as thoſe of " the other religious Orders, had their particular Regiſters " and Records, ſuch as the Memorials of Thunder and " Lightnings, the (6) *Tuſcan* Hiſtories, *&c.*"

VI. *Of* ORACLES.

IT is very evident, that whatever were the politic Reaſons that induced the wiſeſt Nations to continue and encourage the above Superſtitions, which were but little regarded by ſome of the moſt learned and ſenſible Men among them, yet they all originally aroſe from the Imperfection of human Nature, the Diſſatisfaction which a Man frequently finds in the Enjoyment of the preſent Moment, the Eagerneſs with which his Hopes and Fears ſtretch forwards into Futurity, a Poſſibility of regulating his Conduct, by knowing what would be the Reſult of particular Actions, added to that Curioſity and inquiſitive Diſpoſition, which adheres to the Minds of the greateſt Part of Mankind. Theſe prepared the Way for all the various Methods, which Superſtition has pointed out for diſcovering future Events. This Weakneſs paved the Way for the ridiculous Extravagancies of Aſtrology, Magic, the innumerable little Obſervances rank'd under the Ideas of Prodigies, good and ill Omens, all the Whimſies of the Augurs and Aruſpices, and all the Deluſions of the Oracles.

(5) Kennett's Rom. Antiq. Lib. II. c. 4.

(6) *Romulus*, who founded the Inſtitution of the Aruſpices, borrow'd it from the *Tuſcans*, to whom the Senate afterwards ſent twelve of the Sons of the principal Nobility to be inſtructed in theſe Myſteries, and the other Ceremonies of their Religion. The Origin of this Art amongſt the People of *Tuſcany*, is related by *Cicero* in the following Manner: " A " Peaſant, ſays he, ploughing in the Field, his Plowſhare running pretty " deep in the Earth turn'd up a Clod, from whence ſprung a Child, who " taught him and the other *Tuſcans* the Art of Divination." See *Cicero* de Div. L. 2. This Fable undoubtedly means no more, than that this Child ſaid to ſpring from a Clod of Earth, was a Youth of a very mean and obſcure Birth, and that from him the *Tuſcans* learnt this Method of *Divination*. But it is not known whether he was the Author of it, or whether he learnt it of the Greeks, or other Nations.

Thus

Thus Mankind, by endeavouring to become ſomething more than Man, have in all Ages render'd themſelves unhappy, ſubject to groundleſs Fears, and endleſs Inquietudes. The Knowledge of Futurity was wiſely concealed from Mortals: This is a Truth that the Heathens themſelves could not but confeſs; and *Cicero* though a *Roman*, though an Augur gives us his Sentiments on this Subject, with that affecting Elegance of Expreſſion, which ſhews that he ſpoke the naked Sentiments of his Heart. "In what a deep Melancholy, ſays he, had *Priam* ſpent the Remainder of his Days, had he been ſenſible of the unhappy Fate that awaited him? Would the three Conſulſhips, the three Triumphs of *Pompey*, have given him the ſmalleſt Beam of Joy, had he been able to foreſee, what even we cannot mention without Tears, that on a fatal Day, after the Loſs of a Battle, and the total Defeat of his Army, he ſhould fall in the Deſarts of *Egypt*? And oh! What would *Cæſar* have thought, if he too had been ſenſible, that in the midſt of that very Senate, which he had compoſed of his Friends and his Creatures, he ſhould be ſtabb'd near the Statue of *Pompey*, in the Sight of his Guards, and cover'd with Wounds by his beſt Friends; that his Body would be abandoned, and not a Man dare to aſſiſt him. It is ſurely then much better to be ignorant of the Evils of Futurity than to know them."

The *Egyptians*, one of the moſt inquiſitive Nations on Earth, were probably verſed in moſt of the above Methods of Divination, at the Time when *Moſes* led the *Iſraelites* into the Wilderneſs. They had frequently heard him talk of conſulting his God; they had ſeen him go out for this Purpoſe, and at his Return, had heard him predict Things that were ſpeedily to come to paſs, and the Event always anſwer'd to what he had foretold. They were terrified by miraculous Events, which as they were above the Power of Man to perform, they probably conſidered them only as ſome Phænomena in Nature, or in Providence, which be

by

by his Knowledge in Aſtrology, or ſome of the other Arts of Divination was enabled to foreſee, and which he was willing to impoſe upon them, as a Proof of his acting under the Authority and Influence of Heaven. Filled with theſe Ideas, no ſooner was the Effect of one Prediction over, than they relapſed into Scepticiſm and a fond Security; but at laſt, wearied out by their Sufferings, and in ſome meaſure convinced in Spite of themſelves, they relinquiſh'd the Advantage they reap'd from the Slavery of the *Iſraelites*, and gave them Permiſſion to retire out of the Country; but finding that they had eſcaped the Power of a formidable Army, and had miraculouſly croſs'd the Red Sea in Safety, while the King and all his Forces were drown'd, they were probably conquer'd by the Strength of the Conviction, and convinced that the whole was miraculous, and that God really condeſcended to foretel Things to come; and that had their Prieſts conſulted him in the ſame Manner *Moſes* had done, all the Evils that had fallen upon them might have been prevented. The Prieſts were then doubtleſs reproach'd for their Negligence, when to ſatisfy the Deſires of the People, they might be oblig'd to conſult their Gods upon the Mountains, their uſual Places of Worſhip, and to ſupport their Credit with the People by pretended Revelations.

It is not improbable but that this might be the firſt Riſe of Oracles, as the moving Temple or Tabernacle of the *Iſraelites*, in which God was conſulted, might ſpread the Opinion of Oracles amongſt the Neighbouring Nations, and give the firſt Intimation of building a Temple. The Prieſts and Magi, who were utterly unacquainted with the Methods and Ceremonials neceſſary to obtain an Anſwer to their Petitions, had recourſe to ſeveral Methods, which ſerved at once to amuſe the People, to inſpire them with the Idea of their extraordinary Penetration, and to give the Air of Science to the Art of interpreting the Will of the Gods; which they almoſt always took Care to expreſs in ſuch ambiguous Terms, as to prevent any Diſhonour falling upon their

their Order, by a Contrariety between the Event and the Prediction.

Of all the Nations upon Earth, *Greece* was the moſt famous for Oracles, and ſome of their wiſeſt Men have endeavoured to vindicate them upon ſolid Principles, and refin'd Reaſonings. *Xenophon* expatiates on the Neceſſity of conſulting the Gods by Augurs and Oracles. He repreſents Man as naturally ignorant of what is advantageous or deſtructive to himſelf; that he is ſo far from being able to penetrate into the future, that the preſent itſelf eſcapes him; that his Deſigns may be fruſtrated by the ſlighteſt Objects; that the Deity alone, to whom all Ages are preſent, can impart to him the infallible Knowledge of Futurity; that no other Being can give Succeſs to his Enterprizes, and that it is highly reaſonable to believe that he will guide and protect thoſe who adore him with a pure Affection, who call upon him, and conſult him with a ſincere and humble Reſignation. How ſurpriſing is it that ſuch refined and noble Principles ſhould be brought to defend the moſt puerile and abſurd Opinions! For what Arguments can vindicate their preſuming to interrogate the moſt high, and oblige him to give Anſwers concerning every idle Imagination and unjuſt Enterprize.

Oracles were thought by the *Greeks* to proceed in a more immediate Manner from God than the other Arts of Divination, and on this Account ſcarce any Peace was concluded, any War engaged in, any new Laws enacted, or any new Form of Government inſtituted without conſulting Oracles. And therefore *Minos*, to give his Laws a proper Weight with the People, gave them the Veneration of a divine Sanction, and pretended to receive from *Jupiter* Inſtructions how to new Model his Government. And *Lycurgus* made frequent Viſits to the Delphian Oracle, that the People might entertain a Belief, that he received from *Apollo* the Platform which he afterwards communicated to the *Spartans*. Theſe pious Frauds were an effectual Means

of

of eſtabliſhing the Authority of Laws, and engaging the People to a Compliance with the Will of the Law-giver. Perſons thus inſpired were frequently thought worthy of the higheſt Truſt, ſo that they were ſometimes advanced to regal Power, from a Perſuaſion "That as they were admitted to "the Counſels of the Gods, they were beſt able to provide "for the Safety and Welfare of Man (1)."

This high Veneration for the Prieſts of the Oracles, being the ſtrongeſt Confirmation, that their Credit was thoroughly eſtabliſhed, they ſuffered none to conſult the Gods, but thoſe who brought Sacrifices and rich Preſents to them; by this Means few, beſides the great, were ever admitted. This Proceeding ſerved at once to enrich the Prieſts, and to raiſe the Character of the Oracles amongſt the Populace, who are always apt to deſpiſe what they are too familiarly acquainted with: Nor were the Rich, or even the greateſt Prince admitted, except at thoſe particular Times when the God was in a Diſpoſition to be conſulted.

One of the moſt antient Oracles of which we have received any particular Account was, that of *Jupiter* at *Dodona*, a City ſaid to be built by *Deucalion* after that famous Deluge which bears his Name, and which deſtroy'd the greateſt Part of *Greece*. It was ſituated in *Epirus*, and here was built the firſt Temple that ever was ſeen in *Greece*. According to *Herodotus*, both this and the Oracle of *Jupiter Hammon* had the ſame Original, and both owed their Inſtitution to the *Egyptians*. The Riſe of this Oracle is indeed wrapped up in Fable. Two Pigeons, ſay they, flying from *Thebes* in *Egypt*, one of them ſettled in *Lybia*, and the other flew as far as the Foreſt of *Dodona*, a Province in *Epirus*, where ſitting in an Oak ſhe inform'd the Inhabitants of the Country, that it was the Will of *Jupiter* that an Oracle ſhould be founded in that Place. *Herodotus* gives two Accounts of the Riſe of this Oracle, one of which clears up the Myſtery of

(1) *Potter's* Antiquities of Greece, Vol. I. p. 263.

this

this Fable. He tells us, that he was informed by the Prieſts of *Jupiter*, at *Thebes* in *Egypt*, that ſome *Phœnician* Merchants carried off two Prieſteſſes of *Thebes*, that one was carried into *Greece*, and the other into *Lybia*. She who was carried into *Greece*, took up her Reſidence in the Foreſt of *Dodona*, and there, at the Foot of an Oak, erected a ſmall Chapel in Honour of *Jupiter*, whoſe Prieſteſs ſhe had been at *Thebes* (2).

We learn from *Servius* (3), that the Will of Heaven was here explained by an old Woman, who pretended to find out a Meaning to explain the Murmurs of a Brook that flowed from the Foot of the Oak. After this, another Method was taken, attended with more Formalities; Brazen Kettles were ſuſpended in the Air, with a Statue of the ſame Metal, with a Whip in his Hand (4); this Figure, when moved by the Wind, ſtruck againſt the Kettle that was next it, which alſo cauſing all the other Kettles to ſtrike againſt each other, raiſed a clattering Din, which continued for ſome Time, and from theſe Sounds ſhe formed her Predictions.

Both theſe Ways were equally abſurd, for as in each the Anſwer depended ſolely on the Invention of the Prieſteſs, ſhe alone was the Oracle. *Suidas* informs us, that the Anſwer was given by an Oak in this Foreſt (5), and as it was generally believed to proceed from the Trunk, it is eaſy to conceive how this was perform'd; for the Prieſteſs had nothing more to do than to hide herſelf in the hollow of an old

(2) The Abbe *Sallier* takes this Fable to be built upon the double Meaning of the Word πέλειαι, which in *Attica* and ſeveral other Parts of *Greece* ſignifies Pigeons, while in the Dialect of *Epirus* it meant old Women. See *Mem. Acad. Belles Lettres*, Vol. 5. p. 35.

(3) *Servius* in 3. Æn. V. 466.

(4) As this was evidently a Figure of *Oſiris*, which was on particular Occaſions repreſented with a Whip in his Hand, it is an additional Proof that this Oracle was derived from *Egypt*.

(5) From hence came the Origin of the Fable, that the Maſt of the Ship *Argo*, which was cut in this Foreſt, gave Oracles to the *Argonauts*. *Banier*, Vol. 2. p. 232.

Oak, and from thence to give the pretended Senſe of the Oracle, which ſhe might the more eaſily do, as the Diſtance the Suppliant was obliged to keep, was an effectual Means to prevent the Cheat from being diſcovered.

There is one remarkable Circumſtance relating to this Oracle yet remaining, and that is, that while all the other Nations received their Anſwer from a Woman, the *Bæotians* alone received it from a Man, and the Reaſon given for it is as follows: During the War between the *Thracians* and *Bæotians*, the latter ſent Deputies to conſult this Oracle of *Dodona*, when the Prieſteſs gave them this Anſwer, of which ſhe doubtleſs did not foreſee the Conſequence, *If you would meet with Succeſs, you muſt be guilty of ſome impious Action.* The Deputies no Doubt ſurpriz'd, and perhaps exaſperated, by imagining that the Prieſteſs prevaricated with them in order to pleaſe the *Pelaſgi*, from whom ſhe was deſcended, and who were in a ſtrict Alliance with the *Thracians*, reſolved to fulfil the Decree of the Oracle; and therefore ſeizing the Prieſteſs burnt her alive; alledging, that this Action was juſtifiable in whatever Light it was conſider'd, that if ſhe intended to deceive them it was fit ſhe ſhould be puniſhed for the Deceit; or, if ſhe was ſincere, they had only literally fulfilled the Senſe of the Oracle. The two remaining Prieſteſſes (for, according to *Strabo*, the Oracle at that Time had uſually Three) highly exaſperated at this Cruelty, cauſed them to be ſeized, and as they were to be their Judges, the Deputies pleaded the Illegality of their being tried by Women. The Juſtice of this Plea was admitted by the People, who allowed two Prieſts to try them in Conjunction with the Prieſteſſes, on which being acquitted by the former, and condemned by the latter, the Votes being equal they were releaſed. For this Reaſon the *Bæotians* for the future, received their Anſwers from the Prieſts.

The Oracle of *Jupiter Hammon* in *Lybia*, we have already ſaid, was derived from *Egypt*, and is of the ſame Antiquity as the former of *Dodona*, and though ſurrounded by a large

Tract

Tract of burning Sands, was extremely famous. This Oracle gave his Anſwers not by Words, but by a Sign. His Statue was carried about in a gilded Barge on the Shoulders of his Prieſts, who moved whitherſoever they pretended the Impulſe of the God directed them. The Statue was adorned with precious Stones, and the Barge with many ſilver Goblets hanging on either Side; and theſe Proceſſions were accompanied with a Troop of Matrons and Virgins ſinging Hymns in Honour of *Jupiter*. Theſe Prieſts refuſed the Bribes offered them by *Lyſander*, who wanted their Aſſiſtance to help him to change the Succeſſion to the Throne of *Sparta*. However, they were not ſo ſcrupulous when *Alexander*, either to gratify his Vanity, or to ſcreen the Reputation of his Mother, took that painful March through the Deſarts of *Lybia*, in order to obtain the Honour of being called the Son of *Jupiter*, a Prieſt ſtood ready to receive him, and ſaluted him with the Title of *Son of the King of Gods*.

The Oracle of *Apollo* at *Delphos* was one of the moſt famous in all Antiquity. This City ſtood upon a Declivity about the Middle of Mount *Parnaſſus*; it was built on a ſmall Extent of even Ground, and ſurrounded with Precipices, that fortified it without the Help of Art (6). *Diodorus Siculus* relates (7) a Tradition of a very whimſical Nature, which was ſaid to give Riſe to this Oracle. There was a Hole in one of the Valleys at the Foot of *Parnaſſus*, the Mouth of which was very ſtrait; the Goats that were feeding at no great Diſtance coming near it, began to ſkip and friſk about in ſuch a Manner, that the Goat-herd being ſtruck with Surprize, came up to the Place, and leaning over it was ſeiz'd with ſuch an Enthuſiaſtic Impulſe, or temporary Madneſs, as prompted him to utter ſome extravagant Expreſſions which paſs'd for Prophecies. The Report of this extraordi-

(6) *Strab.* p. 177.
(7) Lib. 14. pr 427, 428.
(8) *Digd.* 4, 1.

nary Event drew thither the Neighbouring People, who on approaching the Hole were ſeiz'd with the ſame Tranſports. Surprized at ſo aſtoniſhing a Prodigy, the Cavity was no longer approach'd without Reverence. The Exhalation was concluded to have ſomething divine in it, they imagined it proceeded from ſome friendly Deity, and from that Time beſtowed a particular Worſhip on the Divinity of the Place, and regarded what was delivered in theſe Fits of Madneſs as Predictions, and here they afterwards built the City and Temple of *Delphos*.

This Oracle it was pretended had been poſſeſs'd by ſeveral ſucceſſive Deities, and at laſt by *Apollo*, who rais'd its Reputation to the greateſt Height. It was reſorted to by Perſons of all Stations, by which it obtained immenſe Riches, which expoſed it to be frequently plunder'd. At firſt it is ſaid the God inſpired all indifferently who approach'd the Cavern; but ſome having in this fit of Madneſs thrown themſelves into the Gulf, they thought fit to chooſe a Prieſteſs, and to ſet over the Hole a Tripos, or three-legged Stool, whence ſhe might without Danger catch the Exhalations; and this Prieſteſs was call'd *Pythia*, from the Serpent Python, ſlain by *Apollo*. For a long Time none but Virgins poſſeſſed this Honour, till a young *Theſſalian*, called *Echecrates*, falling in Love with the Prieſteſs, who was at that Time very beautiful, raviſh'd her; when to prevent any Abuſes of the like Kind for the future, the Citizens made a law to prohibit any Woman being choſen under fifty Years old. At firſt they had only one Prieſteſs, but afterwards they had two or three.

The Oracles were not delivered every Day; but the Sacrifices were repeated till the God was pleaſed to deliver them, which frequently happened only one Day in the Year, at all other Times the Prieſteſs was forbid to conſult the God under Pain of Death. *Alexander* coming here in one of theſe Intervals, after many Entreaties to engage the Prieſteſs to mount the Tripod, which were all to no Purpoſe, ſhe mentioning the Law which deterr'd her, the Prince growing impatient

impatient at her Refuſal, drew her by Force from her Cell, and was leading her to the Sanctuary, when ſaying *My Son, thou art invincible*, he cry'd out that he was ſatisfied, and needed no other Anſwer.

Nothing was wanting to keep up the Air of Myſtery, in order to preſerve its Reputation, and to procure it Veneration. The neglecting the ſmalleſt Punctilio was ſufficient to make them renew the Sacrifices that were to precede the Reſponſe of *Apollo*. The Prieſteſs herſelf was obliged to prepare for the Diſcharge of her Duty, by faſting three Days, bathing in the Fountain of *Caſtalia*, drinking a certain Quantity of the Water, and chewing ſome Leaves of Laurel gathered near the Fountain. After theſe Preparations the Temple was made to ſhake, which paſs'd for the Signal given by *Apollo* to inform them of his Arrival, and then the Prieſts led her into the Sanctuary and placed her on the Tripod, when beginning to be agitated by the divine Vapour, her Hair ſtood an End, her Looks became wild, her Mouth began to foam, and a Fit of Trembling ſeiz'd her whole Body. In this Condition ſhe ſeemed to ſtruggle to get looſe from the Prieſts, who pretended to hold her by Force, while her Shrieks and Howlings, which reſounded through the Temple, filled the deluded By-ſtanders with a Kind of ſacred Horror. At laſt being no longer able to reſiſt the Impulſes of the God, ſhe ſubmitted, and at certain Intervals uttered ſome unconnected Words, which were carefully picked up by the Prieſts, who put them in Connection, and gave them to the Poets, who were alſo preſent to put them into a Kind of Verſe, which was frequently ſtiff, unharmonious, and always obſcure; this occaſion'd that Piece of Raillery, that *Apollo* the Prince of the Muſes was the worſt of the Poets. One of the Prieſteſſes who was called *Phemonoe*, is ſaid to have pronounced her Oracles in Verſe; in latter Times they were contented with delivering them in Proſe, and this, in the Opinion of *Plutarch*, was one of the Reaſons of the Declenſion of this Oracle.

Trophonius,

Trophonius, who according to ſome Authors, was no more than a Robber, or at moſt a Hero, had an Oracle in *Bœotia*, which acquired great Reputation. *Pauſanias*, who had conſulted it, and gone through all its Formalities, has given a very particular Deſcription of it, and from him we ſhall extract a ſhort Hiſtory of this Oracle.

The ſacred Grove of *Trophonius*, ſays this Author (9), is at a ſmall Diſtance from *Lebadea*, one of the fineſt Cities in *Greece*; and in this Grove is the Temple of *Trophonius*, with his Statue, the Workmanſhip of *Praxiteles*. Thoſe who apply to this Oracle muſt perform certain Ceremonies before they are permitted to go down into the Cave where the Reſponſe is given. Some Days muſt be ſpent in a Chapel dedicated to Fortune and the good Genii, where the Purification conſiſts in Abſtinence from all Things unlawful, and in making uſe of the cold Bath. He muſt ſacrifice to *Trophonius* and all his Family, to *Jupiter*, to *Saturn*, and to *Ceres*, ſurnam'd *Europa*, who was believed to have been the Nurſe of *Trophonius*. The Diviners conſulted the Entrails of every Victim, to diſcover if it was agreeable to *Trophonius* that the Perſon ſhould deſcend into the Cave. If the Omens were favourable, he was led that Night to the River *Hercyna*, where two Boys anointed his Body with Oil. Then he was conducted as far as the Source of the River, where he was obliged to drink two Sorts of Water, that of *Lethe*, to efface from his Mind all profane Thoughts, and that of *Mnemoſyne*, to enable him to retain whatever he was to ſee in the ſacred Cave; he was then preſented to the Statue of *Trophonius*, to which he was to addreſs a ſhort Prayer; he then was cloathed in a Linnen Tunic adorned with ſacred Fillets; and at laſt was conducted in a ſolemn Manner to the Oracle, which was incloſed within a Stone Wall on the Top of a Mountain.

In this Incloſure was a Cave form'd like an Oven, the Mouth of which was narrow, and the Deſcent to it not by

(9) *Pauſan.* Lib. 9. p. 602, 604.

Steps

Steps but by a ſhort Ladder; on going down there appeared another Cave, the Entrance to which was very ſtrait. The Suppliant, who was obliged to take a certain Compoſition of Honey in each Hand, without which he could not be admitted, proſtrated himſelf on the Ground, and then putting his Feet into the Mouth of the Cave, his whole Body was forcibly drawn in.

Here ſome had the Knowledge of Futurity by Viſion; and others by an audible Voice. They then got out of the Cave in the ſame Manner as they went in, with their Feet foremoſt, and proſtrate on the Earth. The Suppliant going up the Ladder was conducted to the Chair of *Mnemoſyne*, the Goddeſs of Memory, in which being ſeated, he was queſtioned on what he had heard and ſeen; and from thence was brought into the Chapel of the good Genii, where having ſtayd till he had recovered from his Affright and Terror, he was obliged to write in a Book all that he had ſeen or heard, which the Prieſts took upon them to interpret. There never was but one Man, ſays *Pauſanias*, who loſt his Life in this Cave, and that was a Spy who had been ſent by *Demetrius*, to ſee whether in that holy Place there was any Thing worth plundering. The Body of this Man was afterwards found at a great Diſtance, and indeed it is not unlikely, that his Deſign being diſcovered, he was aſſaſſinated by the Prieſts, who might carry out his Body by ſome ſecret Paſſage, at which they went in and out, without being perceived.

The Oracle of the *Branchidæ*, in the Neighbourhood of *Miletus*, was very ancient, and in great Eſteem. *Xerxes* returning from *Greece*, prevail'd on its Prieſts to deliver up its Treaſures to him, and then burnt the Temple, when to ſecure them againſt the Vengeance of the *Greeks*, he granted them an Eſtabliſhment in the moſt diſtant Part of *Aſia*. After the Defeat of *Darius* by *Alexander*, this Conqueror deſtroy'd the City where theſe Prieſts had ſettled, of which their Deſcendants were then in actual Poſſeſſion, and thus

puniſh'd

puniſh'd the Children for the Sacrilege and Perfidy of their Fathers.

The Oracle of *Apollo* at *Claros*, a Town of *Ionia* in *Aſia Minor*, was very famous and frequently conſulted. *Claros* was ſaid to be founded by (10) *Manto* the Daughter of *Tireſias*, ſome Years before the taking of *Troy*. The Anſwers of this Oracle, ſays *Tacitus* (11), were not given by a Woman but by a Man, choſe out of certain Families. It was ſufficient to let him know the Number and Names of thoſe who came to conſult him; after which he retired into a Cave, and having drank of the Waters of a Spring that ran within it, delivered Anſwers in Verſe upon what the People had in their Thoughts, though he was frequently ignorant, and unacquainted with the Nature and Rules of Poetry. "It "is ſaid our Author adds, that he foretold the ſudden Death of *Germanicus*, but in dark and ambiguous Terms."

Pauſanias mentions an Oracle of *Mercury* in *Achaia*, of a very ſingular Kind, after a Variety of Ceremonies which it is needleſs here to repeat, they whiſpered in the Ear of the God, and told him what they were deſirous of knowing, then ſtopping their Ears with their Hands, they left the Temple, and the firſt Words they heard after they were out of it, was the Anſwer of the God.

But it would be an endleſs Taſk to pretend to enumerate all the Oracles, which were ſo numerous, that *Van Dale* gives a Liſt of near three Hundred, moſt of which were in *Greece*. Not that all theſe ever ſubſiſted at the ſame Time, the ancient Ones were frequently neglected, either from a Diſcovery of the Impoſtures of their Prieſts, or by the Countries in which they were placed being laid Waſte by War,

(10) *Manto* has been greatly extolled for her prophetic Spirit; and fabulous Hiſtory informs us, that lamenting the Miſeries of her Country, ſhe diſſolved away in Tears, and that theſe formed a Fountain, the Water of which communicated the Gift of Prophecy to thoſe who drank it; but being at the ſame Time unwholeſome, it brought on Diſeaſes and ſhortened Life.

(11) Tacit. Annal. l. 2. c. 54.

Earthquakes,

Earthquakes, or the other Accidents to which Cities and Kingdoms are expoſed.

But no Part of *Greece* had ſo many Oracles as *Bæotia*, which were there numerous, from its abounding in Mountains and Caverns; for as Mr. *Fontenelle* obſerves, nothing was more convenient for the Prieſts than theſe Caves, which not only inſpired the People with a Sort of religious Horror, but afforded the Prieſts an Opportunity of forming ſecret Paſſages, of concealing themſelves in hollow Statues, and of making uſe of all the Machines, and all the Arts neceſſary to keep up the Deluſion of the People, and to encreaſe the Reputation of the Oracles.

Nothing is more remarkable than the different Manners by which the Senſe of the Oracles were convey'd; beſides the Methods already mentioned, in ſome the Oracle was given from the Bottom of the Statue, to which one of the Prieſts might convey himſelf by a ſubterranean Paſſage. In others by Dreams; in others again by Lots, in the Manner of Dice, containing certain Characters or Words, which were to be explained by Tables made for that Purpoſe. In ſome Temples the Enquirer threw them himſelf, and in others they were dropp'd from a Box; and from hence aroſe the proverbial Phraſe, *The Lot is fallen.* Childiſh as this Method of deciding the Succeſs of Events by a Throw of Dice may appear, yet it was always preceded by Sacrifices and other Ceremonies.

In others the Queſtion was propoſed by a Letter, ſealed up and given to the Prieſt, or left upon the Altar, while the Perſon ſent with it was obliged to lie all Night in the Temple, and theſe Letters were to be ſent back unopen'd with the Anſwer. Here this wonderful Art conſiſted in the Prieſts knowing how to open a Letter without injuring the Seal, an Art ſtill practiced, on particular Occaſions, in all the General Poſt-Offices in Europe. A Governor of *Cilicia*, whom the *Epicureans* endeavour'd to inſpire with a Contempt for the Oracles, ſent a Spy to that of *Mopſus* at Mallos, with a Letter well

lar Form. Sometimes they were of common Stone, ſometimes of Marble, Wood, or Braſs. The Altar was ſurrounded with Carvings in Bas-relief, and the Corners ornamented with Heads of various Animals. Some reach'd no higher than to the Knee, others were rear'd as high as the Waiſt, while others were much higher. Some again were ſolid, others hollow, to receive the Libations and the Blood of the Victims. Others were portable, reſembling a Trevit, of a magnificent Form, to hold the Offering from the Fire, into which they threw Frankincenſe, to overpower the diſagreeable Smell of the Blood and burning Fat. In ſhort, what had been approved on ſome important Occaſion paſs'd into a Cuſtom, and became a Law.

As it was cuſtomary with the *Egyptians*, to go upon a Mountain to make thoſe aſtronomical Obſervations that were neceſſary to regulate their Affairs, they there rais'd Altars, and ſacrificed before they came down. Here too they planted Groves to ſhelter them from the Inclemency of the Weather. They at laſt became Idolaters, and worſhipp'd the Sun, Moon, and Stars, as the peculiar Reſidence, or as the Emblems of the Deity. This Worſhip ſoon ſpread amongſt the Neighbouring Nations, and from them was convey'd to the moſt diſtant, and the Groves were conſider'd as neceſſary to the Worſhip.

Almoſt every Nation after their Example, worſhipp'd on the high Places, where they choſe out the thickeſt Woods or planted Groves; for Groves were ſoon conſidered as a neceſſary Part of their Worſhip, and as the Places moſt acceptable to the Deity. They conſidered the Gloomy Shade of thick Trees, impervious to the Rays of the Sun, as having a Tendency to inſpire a Kind of religious Melancholy, and they were ſo link'd to Idolatry, that it became highly neceſſary for *Moſes* to forbid the *Hebrews* planting Groves about their Altars, to prevent their falling into the idolatrous Practices of the Nations around them. Theſe laſted for a long Time, and in ſome Countries even till Chriſti-

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anity baniſh'd Paganiſm. They were hung with Garlands and Chaplets of Flowers, and with a Variety of Offerings in ſo laviſh a Manner, as almoſt entirely to exclude the Light of the Sun. Here were celebrated all the Myſteries of Paganiſm, and here our ancient Druids aſſembled. They were every where eſteemed as ſacred, and it was the higheſt Sacrilege to cut them down (1).

In the early Ages of Paganiſm, the Worſhip paid to the Gods was exceeding ſimple. The *Egyptians* offer'd neither Incenſe nor Perfumes, but only the green Herbs which were gathered and preſented as the firſt Productions of Nature, together with Libations of Water (2). This Simplicity laſted very long, and there are Places in which it always ſubſiſted. *Pauſanias* mentioning an Altar conſecrated to *Jupiter* the moſt high, informs us, that no living Thing was ever offered upon it, and that they uſed no Wine in their Libations (3). When Bread came to be introduced inſtead of Herbs and parched Corn, they then offered Flour and Cakes baked with Salt (4), to which they added Oil, Wine, and Honey, while thoſe Nations who afterwards fed on the Fleſh of Animals, offer'd Fleſh alſo in their Sacrifices. For as Part of the Sacrifice was to be eaten by the Prieſts or the People, there naturally aroſe a very particular Connection between the Food of Man and the Matter of the Sacrifice. However, the ancient Form was ſtill preſerved on particular Occaſions.

At laſt the Superſtition of Mankind, and unjuſt Sentiments of the Deity, entirely corrupted the Nature of reli-

(1) *Lucan* mentioning the Trees which *Cæſar* ordered to be felled, to make his warklike Engines, deſcribes the Conſternation of the Soldiers, who refus'd to obey his Orders, till taking an Ax he cut down one of them himſelf. Struck with a religious Reverence for the Sanctity of the Grove, they imagined that if they preſumptuouſly attempted to cut down any of its Trees, the Ax would have recoiled upon themſelves. They however believed it lawful to prune and clear them, and to fell thoſe Trees which they imagined attracted the Thunder.

(2) *Voſſius* de Orig. & Progr. Idol.

(3) In Att.

(4) This Cuſtom is alluded to by Horace, Lib. 3. Od. 23.

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gious Worſhip, and ſubverted the End for which Sacrifices were originally inſtituted. They entertained a Belief, that the Deity was cruel, rigorous, and inflexible, and delighted in the Miſeries of his Creatures. Opinions like theſe introduced the Offering of human Victims, thoſe horrid Kind of Sacrifices which were a Diſgrace to human Nature. Theſe barbarous Sacrifices were known even in the Days of *Moſes* (5), who thought it neceſſary to reſtrain the *Iſraelites*, on Pain of Death, from falling into a Crime, which before it was poſſible for them to commit, they muſt offer the utmoſt Violence to Nature; and indeed it is ſurprizing to ſee, that almoſt all Nations, who have offered bloody Sacrifices, have in one Age or other offered human Victims: Amongſt ſome of whom it was ſufficient to baniſh Humanity (6), while amongſt others it was thought neceſſary to baniſh both Humanity and parental Affection. Some have imagined, that this horrid Practice aroſe from an imperfect Tradition of *Abraham*'s ſacrificing his Son; but ſuppoſing this the Caſe, it could never have gained Ground, had not the Mind been prepared by ſuch injurious Sentiments of the Deity. However, it was a Practice that gave a Shock to the Humanity of the beſt and wiſeſt Heathens: And for this Reaſon it was of ſhorter Duration amongſt civiliz'd, than amongſt Savage Nations: And therefore if this Practice was a Diſgrace to the Pagans, it is alſo an Honour to thoſe Pagans, who by the ſevereſt Laws ſought to aboliſh it. This cruel Cuſtom amongſt the *Carthaginians* of offering Children

(5) *Levit.* xx. 2, 3, 4. *Deut.* xvii. 10. The Children were put into the brazen Statue of *Moloch*, which being firſt made extremely hot, they were there burnt, or rather fried to Death.

(6) This is remarkably true of many Nations, but more particularly of the *Gauls*, who, according to *Cæſar*, when any Man was ſick, were perſuaded that there was no Way to induce the Gods to ſpare his Life, but to ſacrifice another in his Place. Their publick Sacrifices were very ſingular. With Oſier Twigs they formed a Figure reſembling that of the human Form, but of a monſtrous Size, the Cavity of which was filled with living Men, whom they burnt together. When they could not fill it with *Criminals*, they made up the Deficiency with innocent Perſons. *Cæſar* de *bell. Gall. Lib.* 6.

to *Saturn* (7), occaſioned an Embaſſy being ſent to them from the *Romans*, in order to perſuade them to aboliſh it: And in the Reign of *Tiberius*, the Prieſts of *Saturn* were crucified for preſuming to ſacrifice Children to him; and *Amaſis*, King of *Egypt* made a Law, that only the Figures of Men ſhould be ſacrificed inſtead of themſelves. *Plutarch* informs us, that at the Time of a Plague the *Spartans* were ordered by an Oracle to ſacrifice a Virgin, but the Lot having fallen upon a young Maid whoſe Name was *Helena*, an Eagle carried away the ſacrificing Knife, and laying it on the Head of an Heifer it was ſacrificed in her ſtead. The ſame Author informs us, that *Pelopidas* the *Athenian* General dreaming the Night before an Engagement, that he ſhould ſacrifice a Virgin to the Manes of the Daughters of *Scedaſus*, who had been raviſh'd and murder'd, he was fill'd with Horror at the Inhumanity of ſuch a Sacrifice, which he could not help thinking odious to the Gods; but ſeeing a Mare, by the Advice of *Theocritus* the Soothſayer, he ſacrificed it, and gained the Victory.

The Ceremonies uſed at Sacrifices were extremely different, and to every Deity a diſtinct Victim was allotted (8): But whatever Victims were offered, the greateſt Care was to be taken in the Choice of them; for the very ſame Blemiſhes that excluded them being offered by the *Jews*, rendered them alſo imperfect among the Pagans.

The Prieſt having prepared himſelf by Continence, during the preceding Night, and by Ablution, before the Proceſſion went a Herald crying *Hoc age*, to give the People Notice that they were to give their ſole Attention to what they were

(7) Theſe Sacrifices were practiſed annually by the *Carthaginians*, who firſt offered the Sons of the principal Citizens; but afterwards privately brought up Children for that Purpoſe.

(8) *Lucian* informs us, that "The Victims were alſo different accord-" ing to the Quality and Circumſtances of the Perſons who offered them. " The Huſbandman, ſays he, ſacrifices an Ox, the Shepherd, a Lamb; " the Goat-herd, a Goat. There are ſome who offer only Cakes, or " Incenſe, and he that has nothing, ſacrifices by kiſſing his Right-Hand. " *De Sacr.*"

about 3

about; then followed the Players on ſeveral Inſtruments, who between the Intervals of Playing, exhorted the People in the ſame Manner. The Prieſt, and ſometimes the Sacrificers, went before cloathed in white, and the Prieſt beſides being dreſs'd in the Veſtments belonging to his Office, was ſure to be crown'd with a Chaplet of the Leaves of the Tree ſacred to the God for whom the Sacrifice was appointed; the Victim had his Horns gilt, and was alſo crowned with a Chaplet of the ſame Leaves, and adorned with Ribbons and Fillets. In *Greece*, when the Prieſt approached the Altar, he cry'd, *Who is here?* To which the Spectators anſwered, *Many good People* (9). The Prieſt then ſaid *Be gone all ye profane*, which the *Romans* expreſſed by ſaying *Procul eſte Profani*. The Victim arriving at the Altar, the Prieſt laid one Hand upon the Altar, and began with a Prayer to all the Gods, beginning with *Janus* and ending with *Veſta*, during which the ſtricteſt Silence was obſerved. Then the Sacrifice began by throwing upon the Head of the Victim, Corn, Frankincenſe, Flower and Salt, laying upon it Cakes and Fruit (10), and this they called *Immolitio*, or the Immolition. Then the Prieſt took the Wine, which having firſt taſted, he gave it to the By-ſtanders to do ſo too (11), and then poured it out, or ſprinkled the Beaſt with it between the Horns. After this, the Prieſt plucked off ſome of the rough Hairs from the Forehead of the Victim, threw them into the Fire, and then turning to the Eaſt drew a crooked Line with his Knife along the Back, from the Forehead to the Tail, and then ordered the Servants (12) to ſlay the Victim, which they had no ſooner done than he was open'd, and the Duty of the Aruſpex began, which was no ſooner over than the Carcaſs was cut in Quarters, and then into

(9) Πολλοι χ' αγαθοι.
(10) All theſe were not uſed for every Sacrifice.
(11) This was called *Libatio*.
(12) Theſe inferior Officers, whoſe Buſineſs it was to kill, to imbowel, to flay and waſh the Victim, were called *Victimarii*, *Popæ*, *Agones*, *Cultrarii*.

ſmaller

ſmaller Pieces, and according to *Pauſanias* (13) and *Apollonius Rhodius* (14), the Thighs were covered with Fat, and ſacrificed as the Part allotted to the God (15); after which they regaled themſelves upon the reſt, and celebrated this religious Feaſt with Dancing, Muſick, and Hymns ſung in Honour of the Gods.

Upon ſignal Victories, or in the midſt of ſome publick Calamity, they ſometimes offered in one Sacrifice a hundred Bulls, which was called an Hecatomb: But ſometimes the ſame Name was given to the Sacrifice of an hundred Sheep, Hogs, or other Animals. 'Tis ſaid, that *Pythagoras* offered up an Hecatomb for having found out the Demonſtration of the forty-ſeventh Propoſition in the firſt Book of *Euclid*.

VIII. *Of the* PRIESTS, PRIESTESSES, &c. *of the* Greeks *and* Romans.

IN the early Ages of the World every Man was Prieſt in his own Family, and afterwards when publick Prieſts were appointed, Kings, as Fathers and Maſters of that large Family which compoſed the Body politick, frequently offered Sacrifices; and not only Kings, but Princes and Captains of Armies. Inſtances of this Kind are frequently to be met with in *Homer*.

When the Ancients choſe a Prieſt, the ſtricteſt Enquiry was made into the Life, the Manners, and even the bodily external Perfections of the Perſon to be choſen. They were generally allowed to marry once, but were not always forbid ſecond Marriages.

The *Greeks* and *Romans* had ſeveral Orders of Prieſts; but as *Greece* was divided into many independent States, there naturally aroſe different Hierarchies. In ſeveral Cities of *Greece* the Government of Religion was intruſted to Wo-

(13) Lib. 5. p. 192.
(14) In Att. p. 42.
(15) In the Holocauſts, the whole Victim was burnt, and nothing left for the Feaſt.

men, in others it was conferred on the Men; while again in others, both in Concert had a Share in the Management of it. The Prieſteſſes of *Argos* were very famous. At *Athens* a Prieſteſs preſided over the Worſhip of *Minerva*; there was alſo a Prieſteſs for *Pallas* at *Clazomenæ*; for *Ceres*, at *Catana*, &c. The *Hierophantæ*, were very famous Prieſts of *Athens*, and both they and their Wives, who were called *Hierophantidæ*, were ſet apart for the Worſhip of *Ceres* and *Hecate*, as were the *Orgiophantæ*, and the Women ſtiled *Orgiaſtæ*, appointed to preſide over the *Orgies* of *Bacchus*, &c. Beſides, the Prieſteſs of *Apollo* at *Delphos*, who was by Way of Eminence called *Pythia* (1), there belonged to this Oracle five Princes of the Prieſts, and ſeveral Prophets who pronounced the Senſe of the Oracle. There were alſo chief Prieſts, one of whom preſided over a City, and ſometimes over a whole Province; ſometimes he was inveſted with this Dignity for Life, and at other Times only for five Years. Beſides theſe, there were chief Prieſteſſes, who were the Superintendants of the Prieſteſſes, and were choſen from the Nobleſt Families; but the moſt celebrated of theſe was the Pythia.

The Prieſts of *Rome* enjoyed ſeveral very conſiderable Privileges, they were exempted from going to War, and excuſed from all burthenſome Offices in the State. They had commonly a Branch of Laurel and a Torch carried before them, and were allowed to ride in a Chariot to the Capitol. *Romulus* inſtituted ſixty Prieſts, who were to be at leaſt fifty Years of Age, free from all perſonal Defects, and diſtin-

(1) Thus the Prieſteſs of *Pallas* at *Clazomenæ* was called *Heſychia*, and that of *Bacchus*, *Thyas*; and in *Crete*, that of *Cybele*, *Meliſſa*. Among the *Athenians*, the inferior Miniſters were ſtiled *Paraſiti*, a Word that did not at that Time carry with it any Mark of Reproach; for it is mentioned in an Inſcription at *Athens*, that of two Bulls offered in Sacrifices the one ſhould be reſerved for the Games, and the other diſtributed among the Prieſts and Paraſites. Theſe Paraſites had a Place among the chief Magiſtrates, and the principal Part of their Employment was to chooſe the Wheat appointed for their Sacrifices. *Banier's Mythology*, Vol. II. p. 283.

guiſhed

guiſhed both by their Birth and the Rectitude of their Morals.

The *Pontifex Maximus*, or the High-Prieſt, was eſteemed the Judge and Arbitrator of all divine and human Affairs, and his Authority was ſo great, and his Office ſo much revered, "That all the Emperors, after the Example of *Julius* "*Cæſar* and *Auguſtus*, either actually took upon them the "Office, or at leaſt uſed the Name (2)." He was not allowed to go out of *Italy*, though this was diſpenced with in Favour of *Julius Cæſar*; whenever he attended a Funeral, a Veil was put between him and the Funeral-Bed; for it was thought a Kind of Profanation for him to ſee a dead Body.

The *Rex Sacrorum* (3), according to *Dionyſius* of *Halicarnaſſus* (4), was inſtituted after the Expulſion of the *Roman* Kings, to perpetuate the Memory of the great Services ſome of them had done the State. On this Account the Augurs and Pontifices were directed to chooſe out a fit Perſon, who ſhould devote himſelf to the Care of religious Worſhip, and the Ceremonies of Religion, without ever interfering in civil Affairs; but leaſt the Name of King, which was become odious to the People, ſhould raiſe their Jealouſy, it was at the ſame Time appointed, that he ſhould be ſubject to the High-Prieſts. His Wife had the Title of *Regina Sacrorum*.

The *Flamines*, according to *Livy* (5), were appointed by *Numa Pompilius*, to diſcharge thoſe religious Offices, which he imagined properly belong'd to the Kings. At firſt there were but three (6), which were choſen by the People, and their Election confirmed by the High-Prieſt. They were

(2) *Kennet*'s Rom. Antiq.
(3) He was alſo ſtiled *Rex Sacrificulus*.
(4) Lib. 1.
(5) Liv. Lib. 1.
(6) The *Flamen Dialis*, of *Jupiter*, the *Martialis* of *Mars*, and the *Quirinalis* of *Quirinus*. The firſt ſacred to *Jupiter*, was a Perſon of very high Diſtinction, though he was obliged to ſubmit to ſome burthenſome Regulations and ſuperſtitious Obſervances: His Wife was a Prieſteſs, and had the Title of *Flaminica*; and alſo enjoy'd the ſame Privileges, and was under the ſame Reſtrictions as her Huſband. *Aulus Gellius*, Noct. *Att. l. 10. c. 15.*

afterwards increaſed to fifteen, three of whom were choſen from amongſt the Senators, and were called *Flamines Majores*; and the other Twelve choſen from the Plebeians, were ſtiled *Flamines Minores*.

The *Fecials* were alſo inſtituted by *Numa*, and conſiſted of twenty Perſons, choſen out of the moſt diſtinguiſhed Families. Theſe were properly the Heralds of the Republick; who, whenever it was injured, were ſent to demand Satisfaction, which if they could not obtain, they called the Gods to witneſs between them and the Enemy, and denounced War. They had the Power of ratifying and confirming Alliances, and were the Arbitrators of all the Differences between the Republick and other Nations; ſo that the *Romans* could not lawfully take up Arms till the *Fecials* had declared that War was moſt expedient.

The *Pater Patratus* derived his Name from a Circumſtance neceſſary to his enjoying the Title, in order that he might be moſt ſtrongly intereſted in the Fate of his Country, he was to have both a Father and a Son living at the ſame Time. He was choſe by the College of Feciales out of their own Body, to treat with the Enemy on the Subject of War and Peace.

The Epulones were Miniſters appointed to prepare the ſacred Banquets at the ſolemn Games, and had the Privilege of wearing a Robe like the Pontiffs, bordered with Purple. Theſe Miniſters were originally three in Number, to which two were afterwards added, and then two more, till in the Pontificate of *Julius Cæſar* they were encreaſed to ten. The moſt conſiderable of the Privileges granted to the Epulones, was one which they enjoyed in common with the other Miniſters, their not being obliged to make their Daughters Veſtals (7).

Beſides theſe were the Salii, or Prieſts of *Mars*: The Phæbades of *Apollo*, the Baſſarides of *Bacchus*, the Luperci

(7) *Aulus Gellius*, Lib. 1. c. 12.

of *Pan*, and ſeveral others who preſided over the Worſhip of particular Deities, each of which had a particular College, and conſtituted a diſtinct Community.

Of the TEMPLES *of the Pagans.*

WE have already obſerved, that Sacrifices and Altars were of a much more ancient Date than the erecting of Temples. The firſt Worſhipers had no other Temple than the wide Canopy of Heaven, and afterwards the Covert of thick and ſhady Groves; and theſe laſt in all Probability were the only Places of Worſhip, till *Moſes* gave a Hint to the World by erecting the Tabernacle, which might give the *Egyptians* the firſt Thought of Building alſo a Houſe for God. Had Temples been built in *Egypt* at the Time when *Moſes* reſided there, it can hardly be conceived but that he would have mentioned them; and that this moving Temple might ſerve as a Model for the reſt is the more probable, as there is a near Reſemblance between the *Sanctum Sanctorum*, and the holy Places in the Pagan Temples. In that of *Moſes* God was conſulted, and none ſuffered to enter but the Prieſts; this exactly agrees with the holy Places in the Heathen Temples where the Oracle was delivered.

It was the Opinion of *Lucian*, that the firſt Temples were built by the *Egyptians*, and that from them this Cuſtom was convey'd to the *Aſſyrians*, and the People of the neighbouring Countries, *Phenicia* (1), *Syria*, and others; and from *Egypt* and *Phœnicia* it paſſed into *Greece*, and from *Greece* to *Rome*.

They all began with little Chapels, which were generally erected by private Perſons, and theſe were ſoon ſucceeded by regular Buildings, and the moſt magnificent Structures, when even the Grandeur and Beauty of the Buildings heightened the Veneration that was entertained for them. They

(1) The firſt Temple mentioned in Scripture, is that of *Dagon* among the *Philiſtines*.

had

had often Porticos, and always an Aſcent of Steps, while ſome of them were ſurrounded by Galleries ſupported by Rows of Pillars. The firſt Part in entering theſe Temples was the Porch, in which was placed the holy Water for the Expiation of thoſe that entered into the Temple. The next was the Nave (2) or Body of the Temple, and then the holy Place (3), into which none but the Prieſts were allowed to enter. Sometimes there was behind the Building another Part, called the Back-Temple.

The Inſide was frequently adorned with Paintings, Gildings, and the richeſt Offerings, among which were the Trophies and Spoils of War. But the principal Ornaments were the Statues of the Gods, and thoſe of Perſons diſtinguiſhed by great and noble Actions, which were ſometimes of Gold, Silver, Ivory, Ebony, and other precious Materials.

The Veneration for theſe Buildings, was carried by the *Romans* and other Nations to the moſt ſuperſtitious Exceſs. Before the erecting one of theſe noble Edifices, the *Auſpices* choſe the Place, and fix'd the Time for beginning the Work; for here every Thing was of Importance. They began when the Air was ſerene, and the Sky clear and unclouded; on the Limits of the Building were placed Fillets and Garlands, and the Soldiers whoſe Names were thought auſpicious, entered the Encloſure with Boughs in their Hands: Then followed the Veſtal Virgins, attended by ſuch Boys and Girls who had the Happineſs to have their Fathers and Mothers living, and theſe aſſiſted the Veſtals in ſprinkling all the Ground with clear Water; then followed a ſolemn Sacrifice, and Prayers to the Gods to proſper the Building they were going to erect for their Habitation: And this being over, the Prieſt touched the Stone that was to be firſt laid, and bound it with a Fillet, after which the Magiſtrates, and Perſons of the greateſt Diſtinction, aſſiſted by

(2) Ναὸς.
(3) Called Penetrarium, Adytum.

the

the People with the utmoſt Joy and Alacrity in removing this Stone, which was extremely large, fixed it for a Foundation, throwing in with it ſeveral ſmall Gold Coins, and other Pieces of Money.

When theſe Buildings were finiſh'd they were conſecrated with abundance of Ceremony, and ſo great was the Veneration felt by the People for the Temples, that they frequently, as a Mark of Humiliation, clamber'd up to them on their Knees; and ſo holy was the Place, that it was thought criminal for a Man to ſpit or blow his Noſe in them. The Women proſtrated themſelves in them, and ſwept the Pavements with their Hair. They became Sanctuaries for Debtors and Criminals; and on all Holidays were conſtantly deck'd with Branches of Laurel, Olive and Ivy.

One of the firſt Temples built in *Egypt*, was that of *Vulcan* at *Memphis* erected by *Menes:* At firſt it had the primitive Simplicity of all other ancient Buildings, and without Statues (4); but the Succeſſors of this Prince ſtrove to excell each other in embelliſhing this Work with ſtately Porches and Statues of a monſtrous Size. There were indeed a great Number of Temples in *Egypt*, but the moſt extraordinary Thing of this Kind was a Chapel hewn out of a ſingle Stone, which by Order of *Amaſis* was cut out of the Quarries in upper *Egypt*, and with incredible Difficulty carried as far as *Sais*, where it was deſigned to have been ſet up in the Temple of *Minerva*, but was left at the Gate. *Herodotus* mentions this Work with Marks of Aſtoniſhment "What I admire more, ſays he, than at the other Works of *Amaſis*, is "his cauſing a Houſe to be brought from *Eliphantina*, a "Houſe hewn out of a ſingle Stone; which two thouſand "Men were unable to remove thither in leſs than three

(4) According to the beſt Hiſtorians, there were no Statues in the ancient Temples of *Egypt*. But this is not at all ſtrange, ſince *Plutarch*, who has his Authority from *Varro*, ſays, That the *Romans* were a hundred and ſeventy Years without Statues, *Numa* prohibited them by a Law; and *Tertullian* lets us know, that even in his Time there were ſeveral Temples that had no Statues.

"Years.

" Years. This Houſe was thirty-one Feet in Front, twenty-
" one Feet in Breadth, and twelve in Height; and on the
" Inſide twenty-ſeven Feet in Length, and ſeven Feet and a
" Half high."

The Temple of *Diana* at *Epheſus* (5), has been always admired as one of the nobleſt Pieces of Architecture that the World has ever produced. It was four Hundred and twenty-five Feet long, two hundred Feet broad, and ſupported by a Hundred and twenty-ſeven Columns of Marble ſixty Feet high, twenty-ſeven of which were beautifully carved. This Temple, which was two Hundred Years in Building, was burnt by *Eroſtratus* with no other View than to perpetuate his Memory: However, it was rebuilt, and the laſt Temple was not inferior either in Riches or Beauty, to the former, being adorned with the Works of the moſt famous Statuaries of *Greece*.

The Temple of *Ceres* and *Proſerpine* was built in the Doric Order, and was of ſo wide an Extent as to be able to contain thirty Thouſand Men; for there were frequently that Number at the Celebration of the Myſteries of the two Goddeſſes. At firſt this Temple had no Columns on the Outſide; but *Philo* afterwards added to it a magnificent Portico.

The Temple of *Jupiter Olympius*, as well as the admirable Statue of *Jupiter* placed in it, were raiſed from the Spoils which the *Elians* took at the Sacking of *Piſa* (6). This Temple was of the Doric Order, the moſt ancient, as well as the moſt ſuitable to grand Undertakings, and on the Outſide was ſurrounded with Columns, which formed a noble Periſtyle. The Length of the Temple was two Hundred and thirty Feet, its Breadth ninety-five, and its Height from the Area to the Roof two Hundred and Thirty. From the Middle of the Roof hung a gilded Victory, under which was a golden Shield, on which was repreſented *Meduſa*'s Head; and round the Temple, above the Columns, hung

(5) This Temple was accounted one of the Wonders of the World.
(6) *Pauſanias* in Iliac. p. 301.

twenty-

twenty-one gilt Bucklers, which *Mummius* conſecrated to *Jupiter* after the ſacking of *Corinth*. Upon the Pediment in the Front was repreſented with exquiſite Art the Chariot Race between *Pelops* and *Oenomaus*: And on the back Pediment, the Battle of the Centaurs with the *Lapithæ* at the Marriage of *Pirithous*; and the Braſs Gates were adorned with the Labours of *Hercules*. In the Inſide two Ranges of tall and ſtately Columns ſupported two Galleries, under which was the Way that led to the Throne of *Jupiter*.

The Statue of the God and this Throne were the Maſterpieces of the great *Phidias*, and the moſt magnificent and higheſt finiſh'd in all Antiquity. The Statue, which was of a prodigious Size, was of Gold and Ivory ſo artfully blended as to fill all Beholders with Aſtoniſhment. The God wore upon his Head an Olive Crown, in which the Leaf of the Olive was imitated in the niceſt Perfection. In his Right-Hand he held the Figure of Victory, form'd likewiſe of Gold and Ivory, and in his Left a golden Scepter, on the Top of which was an Eagle. The Shoes and Mantle of the God were of Gold, and on the Mantle were engraved a Variety of Flowers and Animals. The Throne ſparkled with Gold and precious Stones, while the different Materials, and the Aſſemblage of Animals and other Ornaments formed a delightful Variety. At the four Corners of the Throne, were four Victories that ſeemed joining Hands for a Dance; and at the Feet of *Jupiter* were two others. On the Foreſide, the Feet of the Throne were adorned with Sphinxes plucking the tender Infants from the Boſoms of the *Theban* Mothers, and underneath were *Apollo* and *Diana* ſlaying the Children of *Niobe* with their Arrows, *&c.* At the Top of the Throne, above the Head of *Jupiter*, were the Graces and Hours. The Pedeſtal which ſupported the Pile, was equally adorned with the reſt: It was covered with Gold, on the one Side *Phidias* had engraved *Phœbus* guiding his Chariot; on the other, *Jupiter* and *Juno*, *Mercury*, *Veſta*, and the Graces: Here *Venus* appeared as riſing from the

Sea, and *Cupid* receiving her, while *Pitho*, or the Goddeſs of Perſuaſion, ſeemed preſenting her with a Crown: There appeared *Apollo* and *Diana*, *Minerva* and *Hercules*. At the Foot of the Pedeſtal was *Neptune* and *Amphitrite*, with *Diana* who appeared mounted on Horſeback. In ſhort, a woollen Veil died in Purple, and curiouſly embroidered, hung down from the Top to the Bottom. A large Balluſtrade painted and adorned with Figures encompaſſed the whole Work; there with inimitable Art was painted the *Atlas* bearing the Heavens upon his Shoulders, and *Hercules* ſtooping to eaſe him of his Load. The Combat of *Hercules* with the *Nemean* Lion, *Ajax* offering Violence to *Caſſandra*, *Prometheus* in Chains; and a Variety of other Pieces of fabulous Hiſtory.

In ſhort, this Temple was paved with the fineſt Marble, adorned with a prodigious Number of Statues, and with the Preſents which ſeveral Princes had conſecrated to the God.

Though the Temple of *Apollo* at *Delphos*, was greatly inferior in Point of Magnificence to the former, yet the immenſe Preſents ſent to it from every Quarter rendered it infinitely more rich. The principal Value of the former aroſe from its containing the Works of *Phidias*, and his Maſter-piece was really invalluable; but what this Temple wanted, in not containing the Productions of ſo curious an Artiſt, was amply made up by a Profuſion of Treaſure, which aroſe from the Offerings of thoſe who went to conſult the Oracle. The firſt Temple which was built being burnt, the Amphictyones, or general Council of *Greece*, took upon themſelves the Care of Rebuilding it. and for that Purpoſe agreed with an Architect for three Hundred Talents, which amounts to forty-five Thouſand Pounds, and this Sum was to be raiſed by the Cities of *Greece*; Collections were alſo made in foreign Countries. *Amaſis* King of *Egypt*, and the *Grecian* Inhabitants of that Country, contributed conſiderable Sums for that Service. The *Alcmæonedes*, one of the moſt powerful Families in *Athens*, had the Charge of conducting the Building, which they rendered more magnificent, by

adding

adding at their own Expence conſiderable Additions that had not been propoſed in the Model.

After the Temple of *Delphos* was finiſh'd, *Gyges* King of *Lydia*, and *Cræſus* one of his Succeſſors, enriched it with an incredible Number of the moſt valuable Preſents, and after their Example, many other Princes, Cities, and private Perſons, beſtowed upon it a vaſt Number of Tripods, Tables, Veſſels, Shields, Crowns, and Statues of Gold and Silver of inconceivable Value. *Herodotus* informs us (7), that the Preſents of Gold made by *Cræſus* alone to this Temple, amounted to more than two Hundred and fifty Talents, or 33,500l. Sterling, and it is probable that thoſe of Silver were not of leſs Value. And *Diodorus Siculus* (8) adding theſe to thoſe of the other Princes, computes them at ten Thouſand Talents, or about 1,300,000l. (9).

Plutarch informs us (10), that amongſt the Statues of Gold, which *Cræſus* placed in the Temple of *Delphos*, was one of a Female Baker, of which this was the Occaſion: *Alyattus*, the Father of *Cræſus*, having married a ſecond Wife, by whom he had Children; ſhe formed the Deſign of ſecuring the Crown to her own Iſſue, by putting a Period to the Life of her Son-in-law; and with this View engaged a Female Baker to put Poiſon into a Loaf, that was to be ſerved up at the Table of the young Prince. The Woman ſtruck with Horror at the Thought of her bearing ſo great a Share in the Guilt of the Queen, let *Cræſus* into the Secret; on which the Loaf was ſerved to the Queen's own Children, and their Death ſecured his Succeſſion to the Throne, which when he aſcended, from a Senſe of Gratitude to his Benefactreſs, he erected this Statue to her Memory in the Tem-

(7) Her. Lib. 1. c. 50, 51.

(8) Diod. Lib. 16. p. 453.

(9) It is impoſſible to form any tolerable Idea of theſe Sums without bringing alſo into the Account the comparative Scarcity of Gold at that Time, which render'd its real Value vaſtly greater than what it bears at preſent. The Mines of *Mexico* and *Peru* have deſtroy'd all Compariſon.

(10) *Plut.* de Pyth. orac. p. 401.

ple of *Delphos*. An Honour that our Author ſays ſhe had a better Title to, than many of the boaſted Conquerors or Heroes, who roſe to Fame only by Murder and Devaſtation.

Italy was no leſs famous for a Multiplicity of Temples than *Greece*; but none of them were more noble, or more remarkable for the Singularity of their Form, than the *Pantheon*, commonly called the *Rotunda*, originally conſecrated to all the Gods, as it is now to all the Saints. It is generally believed to have been built at the Expence of *Agrippa*, Son-in-law to *Auguſtus*. This noble Fabric is entirely round and without Windows, receiving a ſufficient Degree of Light from an Opening admirably contrived in the Centre of the Dome. It was richly adorned with the Statues of all the Gods and Goddeſſes ſet in Nitches. But the Portico, compoſed of ſixteen Columns of granate Marble, each of one ſingle Stone, is more beautiful and more ſurpriſing than the Temple itſelf, ſince theſe Columns are five Feet in Diameter, and thirty-ſeven Feet high, without mentioning the Baſes and Chapiters. The Emperor *Conſtantius* the Third ſtripp'd it of the Plates of gilt Braſs that covered the Roof, and of the Beams, which were of the ſame Metal. Pope *Urban* the Eighth afterwards form'd the Canopy of St. *Peter*, and the great Pieces of Artillery, which are in the Caſtle of St. *Angelo*.

The Magnificence of theſe Structures doubtleſs aroſe from a Zeal for the Cauſe of Religion, and an ardent Deſire to do honour to God: For we find the Pagan World, however diſtinguiſhed by an Oppoſition in Manners, Inclinations and Characters, have always been unanimous in acknowledging a Reverence and Awe of the Deity, and in paying him that Homage which became reaſonable and dependent Creatures. Unaſſiſted by any other Revelation than that internal Ray of Truth, the Light of Reaſon, which beam'd but faintly on weak Minds, they were expoſed to frequent Errors both in the Offices and Rites of *Religion*, and in the common Duties of Life. At firſt the

Religion

Religion of the Pagans, being that handed down from the moſt early Ages, was ſimple, pure, and unmix'd with any capital Errors, when

The Voice of Nature was the Voice of God.

POPE.

And in this Simplicity it continued, till miſtaken Notions of the *Egyptian* Symbols ſpread Idolatry through the World, and involved all the Nations in Miſts of Superſtition, till all became clouded and obſcured by a Multiplicity of Forms, Ceremonies, and the moſt childiſh Obſervances. Yet ſtill, notwithſtanding all this Degeneracy, a Regard for the eſſential Branches of Morality was generally kept up in all Ages and Countries. Wherever we turn our Eyes we find a Reverence for the Deity, we ſee Altars, Sacrifices, Prieſts, Temples, or other Places devoted to religious Worſhip, by theſe they made a publick Profeſſion of an entire Dependance on him in all their Undertakings and Neceſſities, in all their Adverſities and Dangers the Publick hoped only for Succeſs, as they had his Approbation: His ſupreme Authority rendered Oaths ſacred, and Treaties inviolable; no War was declared, no Battle fought, no Enterprize engaged in, without his being previouſly invoked; to him they aſcribed the Glory of Succeſs by publick Thankſgivings, and by ſetting apart the moſt valuable of the Spoils, as his indiſpenſible Right. In their private Affairs, in their Voyages, Journeys, Marriages, Diſeaſes, the Aid of the Deity was ſtill implored, and with him they began and ended every Repaſt. Whenever any one attempted by the Subtilties of falſe Philoſophy to root out theſe Diſpoſitions, others by ſuperior Strength of Argument vindicated the Cauſe of Truth, of Virtue, and Religion. And though the former gained a few Proſelites, the latter were ſure to be countenanced and ſupported by publick Authority, by the Voice of the People, and the Friendſhip of all the Wiſe and Good. But alas! Superſtition was as ſacred as Truth,

and

and it was as dangerous to attack this as to attack Religion itſelf: They were here in Love with Darkneſs, and captivated by their vain Imaginations, till the Light of Chriſtianity broke through the Shades, and with convincing Evidence ſhew'd them the Way to Life and Immortality.

FINIS.

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The READER is desir'd to correct the following Errors of the Press, viz.

PAGE 16 the last Word, *viz. being*, read *Deliverance*. Page 92 Line 18, dele the Word *two*. Page 113 Line 15, for *him* read *them*. Page 204 Line last but one, for *Sailor* read *Goaler*. Page 212 Line 17 dele the Word *other*.

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